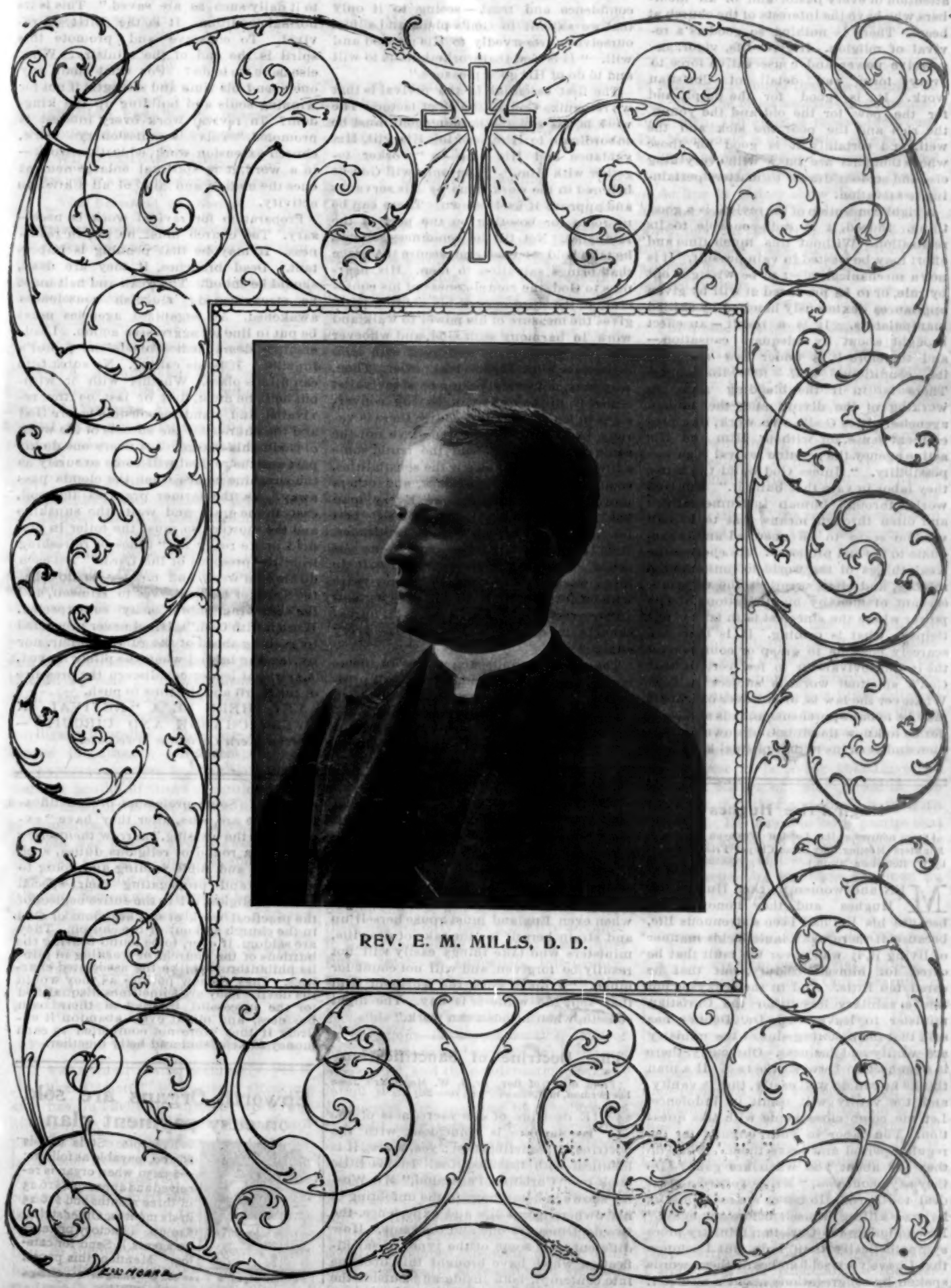


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# Zion's Herald

WEDNESDAY, JANUARY 7, 1903



REV. E. M. MILLS, D. D.

## A REVIVAL IN EVERY CHARGE AND CIRCUIT

### A WATCHWORD FOR 1903

Bishop S. M. Merrill.

THE suggestion of the *Northwestern* in a recent issue, that "A revival in every charge and circuit" is a good motto with which to begin the year, is worthy the attention of every pastor and of all members who have the interests of the church at heart. There is nothing so good as a revival of religion. It gives life, vigor, aggressive power and conservative force to every form and detail of Christian work. It is good for the pulpit and for the pew, for the old and the young, the rich and the poor, the sick and the well, and certainly it is good for those whose thoughts are busy with everything else and seldom drawn to matters pertaining to salvation.

A right conception of the revival is a good thing. Indeed, it is indispensable to its realization. Without this much time and effort may be wasted in vain pursuit. It is not a mechanical effect to be wrought out by rule, or to be produced at will by given appliances dexterously handled by skilled manipulators. It is a result—an effect brought about by adequate causation—and therefore it is under law and has its conditions and its limitations. There is in it the blending and co-working of the divine and the human agencies. It is God's own work, in a pre-eminent sense, for without Him and His active agency the genuine revival is an impossibility. "Unless God build the house they labor in vain that build it." But God works through human instrumentalities and often through means that to human wisdom seem to be unsuited and inadequate to the end proposed. He chooses the weak things of the world to confound the mighty, and often surprises the most observant of men by manifestations of His power where the sincerest faith fails to anticipate what is coming. It is therefore scarcely possible to grasp or comprehend the law of revivals or to feel certain that God's spiritual work is subject to law. Whatever the law is, or however obscure it may be to our apprehension, it is sufficient for us to know that it is God's own ordination and pertains to the spiritual kingdom,

where He is supreme and His will controls the revelations of His grace. The lesson to us is not that all is uncertain and precarious, but that there is certainty in the divine working and infinite reason for our confidence and trust—seeing to it only that we submit to God's plans and adjust ourselves unreservedly to His method and will. "It is God that worketh in us to will and to do of His good pleasure."

The first essential to the revival is that we recognize God as the chief factor. The work is His and the human agent must be subordinate to Him, seeking His will, His guidance and His help—a "worker together with Him." Then only will God be honored in the work done by His servants and approve it as His own. There can be no room for boasting on the part of the revivalist. Not till he renounces self can he take hold of God and secure the grace that brings salvation to men. His nearness to God, the completeness of his consecration, the steadiness of his abiding faith, gives the measure of his power to walk and work in harmony with God, and whoever will thus yield to God and work with Him can assure himself of revival power. Then, why may not every pastor be a revivalist—that is, to the extent of having conversions in his charge? Of course there is variety in the ministry. Men have not the same gifts. Some defend the truth, some edify the church, some stir the sensibilities, some awaken the conscience, and others move to immediate action. Every man has his calling. Each works best in the line of his own aptitudes. But can it be that any one is called of God to the ministry who will do loyal work in any community for years without leading souls to Christ—without any conversions? Why, then, is it unreasonable to expect a revival in every charge?

The revival supplies the wastes in membership. This is the foundation of all prosperity. We must have numbers. To wish for enlargement is not a vain ambition—not necessarily so; but, on the contrary, it is a righteous desire, a holy aspiration,

consonant with the love of Christ and inseparable from the love of souls. We cannot love the church without wishing its enlargement, and wishing its prosperity and growth in the apostolic way of "adding to it daily such as are saved." This is its normal condition. It is the spirit of revival. To conserve and promote this spirit is the end of the ministry. What else have we to do? For what shall any one spend his time and strength, if not for winning souls and building up the kingdom? In revival work every interest is promoted. This is missionary work, church extension work, education work—in a word, it is spiritual enlargement, at once the motive and aim of all Christian activity.

Preparation for revival work is necessary. The church must be put in readiness. It may be that pruning is important. Dead branches, if they are dead, should be cut off. The weak and halt must be strengthened; sluggish consciences awakened. All organized agencies must be put in line for aggressive action. Leadership is demanded. This is the pastor's function. It is his calling. No substitute can fill his place. Whether with or without help, he must, first or last, be the revivalist and stand responsible before God and the church for the success of the work of God in his charge. Let every one do his part and the revival will come so surely as the sunshine comes when the clouds pass away. As the farmer prepares the soil, casts in the grain and waits the sunshine and the showers, so must the toiler in this field make ready for "times of refreshing from the presence of the Lord." Let each do his own work and not try to do what the Spirit of God reserves to Himself, and the reviving power may be expected. Work "with God." Israel never prospered by rushing ahead of the guiding pillar, nor by lagging behind when the pillar moved. A spiritual leader can discern the presence of the Spirit and the time to push.

LET THERE BE A "REVIVAL IN EVERY CHARGE AND CIRCUIT."—*Northwestern Christian Advocate.*

#### Hugh Price Hughes

[From address at the London Wesleyan Methodist Ministers' Meeting, City Road Chapel, Friday, Dec. 5, by W. Robertson Nicoll.]

MEN and women marked Hugh Price Hughes and they honored him because his life had been a strenuous life, because if there was a fault in his manner of living it, it was never the fault that he cared for himself unduly, but that he cared too little. And in these days is not this a salutary lesson for the Christian minister to leave? . . . Dr. Denney has said that the besetting sins of the ministry are vanity and laziness. Obviously, there is a connection between the two. If a man thinks he can do well easily, that is vanity, and the vanity will result in indolence. Let me come close home with this question. You labor in your circuits for the regular period and leave them. What do they say about you when are gone? Do they say about you, "Mr. — worked a great deal too hard. He never spared himself; he was killing himself before our eyes?" No one judges the Christian ministry more sympathetically than I do, but I confess that I have very seldom heard these words spoken by congregations about a minister.

Perhaps we should so live and so labor that they might be spoken more frequently. The general view is that we could do much better, and exercise a much more powerful influence, if we would give ourselves wholly to the work. In a day of strife and toil and competition, in a day when even England must rouse herself up and strain herself for the sake of dear life, ministers who take things easily will not readily be forgiven, and will not count for much. "I must work the works of Him that sent Me while it is day. The night cometh, when no man can work."

#### The Doctrine of Sanctification

[From report of Rev. Dr. J. W. Magruder's Jesse Lee Sermon, in *Portland Press*, Dec. 29.]

THE doctrine of the sacredness of the secular life is coincident with the doctrine of sanctification; yea, more, it is identical with that doctrine. In his little book on "Christian Perfection," Mr. Wesley shows in detail how, in the unfolding of his own religious life and experience, the two doctrines are one and the same. How different from some of the types of sanctification which have brought this doctrine into contempt, both inside and outside the

churches! Some professors of sanctification there are, who, after they have "experienced the blessing," narrow themselves down to a round of religious duties, such as prayer and Bible reading and going to meetings and propagating their special kind of religion, all to the entire neglect of the practical work of the kingdom of God in the church and out of the church. They are seldom, if ever, to be found bearing the burdens of the church, or working in public philanthropies like the associated charities. They eschew politics as they would the devil. They are sometimes disqualified for the successful conduct of their own business, and might even abandon it entirely if they were not compelled to earn money to keep soul and body together.

#### Epworth Organs are sold on easy payment plan



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# Zion's Herald

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## Zion's Herald

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### A Bombay Philanthropist

QUITE a furor has been caused in Europe by the announcement that Naurodji Manookji Wadia, of Bombay, has set aside \$5,000,000 from his personal fortune, which it is his intention to devote to the founding of a "charity trust." The great misery caused by disasters, famines and disease in India can now be relieved to a considerable extent by the income from this fund, which, it is expected, will be increased by other gifts. If the plans of the founder are carried out as described, the operations of the trust will not be limited to objects within the limits of the British Empire, but will have a clearly and prominently marked international character. It is of interest to note in this connection that from the earliest times the wealthy Parsees have exercised a widespread and intelligent liberality. They supported religious pilgrimages, built temples, and gave enormous sums to the thousands of starving people in times of famine. One whose liberality is best known in Europe is Jamsetjee Jejeebhoy, who at his own expense has erected twenty-two schools for boys and girls, many hospitals and free asylums for the poor, and has distributed vast sums wherever he saw the need. He also sent relief to the Afghans who were ruined by war, the Irish who were starving, and to victims of a flood in France. As a recompense for his deeds of charity Queen Victoria gave him the title of baronet.

### Protecting the President's Name

IT was a small matter seemingly, yet it has attracted widespread attention and has incidentally opened up a big question. An enterprising tradesman applied to the commissioner of patents for permission to register a trademark bearing the name, "Roosevelt Rose," but the commissioner denied the application, giving as his reason: "It is against public policy for this office to lend its sanction to the use of the President's name by granting a registration therefor as a trademark without his express consent." This is certainly a commendable ruling.

Now let something be done to protect other public men and women from having their names and portraits used for advertising purposes.

### Cable to Honolulu

THE most striking feature about the laying of the American cable between San Francisco and Honolulu, which was accomplished in time for President Dole to cable a New Year's greeting to President Roosevelt, was the ease with which the work was accomplished in comparison with the laying of the first cable across the Atlantic Ocean. Two weeks from the time the shore end was christened in San Francisco the other end was landed and connections made in Honolulu. The cable ship "Silverton" made excellent progress for a time, and it was believed the cable would be in working order by Christmas day, but the latter part of the voyage was marked by boisterous weather, and the speed was necessarily slackened. There was constant communication between the ship and the San Francisco station. The first message was received from Honolulu at 11.03, Jan. 1. The signals were perfect. From Honolulu the cable will be continued by way of Midway Island and Guam to Manila.

### Civilization and Growth of Crime

THERE is much food for thought in the report of Dr. Arthur Macdonald, government expert in criminology, recently submitted to Congress, in which he declares that for forty years crime, suicide, and other forms of abnormality have been on the increase relatively to the growth of the population in the United States and also in some of the Old World countries. He expresses the opinion that the increase is due more to the rapid growth of civilization than to any specific cause. Thus there has not only been a relative advance in social abnormalities, but in many other things, such as education, intelligence, wealth, and in the comforts of living for the poor. Among the specific factors responsible for the growth of crime the Doctor mentions luxury, narcotics, lack of physical exercise, overwrought nerves, over-eating, and the condensation of population in cities. He well says: "When the nerves are unstrung by over-pressure the will may become weak, depression and pessimism set in, and loss of self-control follow, with its consequent abnormal actions leading on to crime and other social evils." Another important conclusion is that youth, as compared with adults, have committed more crimes as society developed. Suicide among children has greatly increased. In Belgium insanity and suicide have been growing relatively faster in women than men, and

in Austria it is found that the criminal influx into the cities contains more women than men. In spite of these conclusions Dr. Macdonald is optimistic. He says the indications noted are not necessarily proof that the world is growing worse. Periods of decline in history show that the world does not grow better in a straight line upward, but that there is an ebb and flow in moral progress which must be taken into account in dealing with criminology and related subjects.

### Philippine Religious Controversy

FURTHER information from Manila indicates that the National Church, previously noted in these columns, is steadily increasing in numbers and influence, and that very serious complications over the ownership of church property are being developed. In many of the villages the Nationalists have seized the parish buildings and are conducting religious services in them, to the complete exclusion of the friars. They have also appealed to Governor Taft, demanding that the United States shall fortify them in the possession of the places of worship. On the other hand, the regular Roman Catholic Archbishop of Manila has also appealed to Governor Taft, insisting that the military forces shall drive the Nationalists out of the parish churches which they now hold. Neither side to this bitter religious dispute seems to have the slightest idea as yet of the actual neutrality of the United States government in all religious matters. They persist in believing that Governor Taft will sooner or later establish one church or the other and back it up with bayonets. He has told both parties that they must appeal to the courts and abide by the decision of the civil tribunal, and in this action he has been sustained by the War Department.

### Commissioner Greene in Charge

ALL eyes are on General Francis V. Greene, the new Commissioner of the New York police department, who took charge on New Year's day. He evidently intends to do something. Within half an hour after beginning his duties he suspended one inspector and five captains and promoted two inspectors and three captains. The fifteen inspectors were lined up, and in vigorous terms the commissioner impressed upon them the responsibilities of their positions, saying: "You have a more intimate knowledge of the ins and outs of this great city than is possessed by any other fifteen living men. Nothing can take place in your districts without your knowledge. I shall hold you personally to the most rigid responsibility for what does take place in your districts and for the perform-



ance of duty by yourselves and those under you." An order has also been issued to the effect that the 262 men who have been doing duty as detectives in citizen's clothes shall don their uniforms and begin walking beats again, but in precincts far from where they are now serving. New officers will be promoted from beats to take their places. This is the most drastic shake-up that has taken place in the department for many years. Its purpose is to destroy the system of collusion between criminals and the police department in which the detectives have been conspicuous as collectors of blackmail.

#### Trouble Over Chinese Indemnity

CHINA is having a hard time to pay the indemnity demanded by the Powers, and may default the January installment. In case of such failure the consequences may be very serious, as the Powers of the old world insist upon having their pound of flesh. The embarrassment of China is due principally to the depreciation of silver, which has reduced the value of a tael from 74 cents to 61 cents. The Powers accepted silver in payment of the first installment, but now demand that further payments must be in gold. China refuses. The United States has accepted silver without protest, and this fact has probably encouraged China to defy the European Powers. It is becoming more apparent as time passes that the indemnities are beyond the ability of the Chinese government to pay, except by borrowing, which does not discharge the obligation, but merely postpones the day of final reckoning. A sentiment is developing that the claims should be submitted to The Hague tribunal for readjustment.

#### Scientific Service of Major Reed

TARDY recognition of the scientific service of Major Walter Reed of the United States Army was made in Washington recently by a memorial gathering which was attended by many distinguished scientists. Major Reed demonstrated that mosquitoes are the chief medium for the transmission of yellow fever germs, and worked out a practical plan for dealing with this disease, which completely delivered Havana from the plague of yellow fever. No less an authority than General Wood says that the discovery has resulted in the saving of more lives annually than were lost in the Cuban war, and saves the commercial interests of the world more money each year than was expended in the entire struggle over Cuba. There is a tincture of irony and sadness in the praises that are being bestowed upon this scientist, because they come after his death, which was announced a short time ago. Others who have not done nearly so much for humanity have lived to enjoy a widespread and enduring fame.

#### President Disregards Race Prejudice

SUMMARY action was taken by the President last week in dealing with the case of the colored postmistress of Indianola, Miss., who had been forced to resign by the patrons of the office. After ascertaining that the woman was educated and in every way competent, and that the only complaint against her was

the insufficient one of color, he ordered the post-office discontinued, and directed that mail for Indianola be sent to Greenville, twenty-five miles distant. The Attorney General has taken the case up and may prosecute the residents of Indianola implicated, under the provisions of a statute which imposes a penalty of fines or imprisonment for preventing a federal officer from the performance of official duties, by force, threat or intimidation. Southern Representatives in Congress are furious, and those from Mississippi will demand a full explanation from the President. On Monday the President disregarded race prejudice in another instance by nominating William D. Crum, a Negro physician of ability and good character, as collector of the port at Charleston, in opposition to the protests of the "lily whites" of South Carolina.

#### Appendicitis and White Bread

A PHYSICIAN who has been making a special study of appendicitis, attributes the increasing frequency of that disease to the widespread use of white bread, which has become a staple article of food within two decades. In every locality where corn bread or bread made from coarse flour has been replaced by the product of fine flour, there has been a marked increase of this disease. Germans were not troubled with appendicitis until they began to use new process flour, and the same was true of Southern Negroes as long as they ate corn bread. Very small children are among the victims. A case is on record of a boy who had thirteen well-defined attacks, but recovered without an operation. After his food had been changed to coarse breads, fruit, vegetables, and very little meat, he had no further trouble. In England there has been a surprising development of this disease. Three London hospitals reported 38 cases in 1890, while in 1900, only ten years later, nearly 400 operations were performed. All but ten of the patients recovered. Sir Frederick Treves, the most noted authority on the subject, has performed successfully one hundred consecutive operations, while other physicians have been called upon to treat an increasing number of sufferers from appendicitis.

#### Senator Hoar's Anti-Trust Bill

IT is generally admitted that Senator Hoar's anti-trust bill is a meritorious measure, but the critics are pointing out that it is vitally deficient in that it is super-constitutional. Representative Jenkins, chairman of the House committee on judiciary, in particular, affirms that the measure assumes to exercise the police power of the Government which was never conferred upon Congress, but expressly reserved to the States. His view of the matter is that we must have a constitutional amendment giving Congress control of commerce in the States, as well as over commerce between the States, and placing all of the agencies and instruments of commerce under Federal control. Apparently the power merely to regulate interstate traffic is not sufficient; but the bare suggestion of an increase of federal authority instantly revives the old question of State rights which is fundamental in our form of government. President Roosevelt has avoided this issue by plac-

ing the emphasis upon publicity. There is a growing feeling, however, that an industrial situation has been evolved which justifies the development of a stronger central government for the purpose of protecting the helpless public from the extortions of monopolists.

#### Death of Premier Sagasta

SEÑOR SAGASTA, former Premier of Spain, who died in Madrid on Monday at the age of 75, will have a place in history as a conscientious, conservative, but far-seeing and reasonably progressive statesman. He has been aptly characterized as the "Gladstone of Spain." In early life he was an engineer. Later he became a journalist and a politician, and rounded out his career by serving with great credit as premier. Sagasta was in power during the Spanish-American war, but the fact that he was personally opposed to the conflict developed a kindly feeling for him in the United States. His death is sincerely mourned by his countrymen.

#### Co-operative Plan of Steel Trust

A GREAT deal of discussion has been incited among financiers, members of labor unions, and economists by the offer of the Steel Trust to sell \$2,000,000 worth of preferred stock to its employees on monthly payments, and the proposed division of profits among those in positions of executive responsibility whenever the earnings are \$80,000,000 a year and over. Capitalists not directly interested are skeptical, the students of sociology are enthusiastic in their praises, but the labor unions are disposed to regard the proposition merely as a scheme to entangle the steel workers so they cannot strike in case they have a grievance, real or imaginary. Thus far the 168,000 employees of the steel companies, many of whom belong to the Amalgamated Association of Steel Workers, have not exhibited very much eagerness to buy the stock. The offer of the corporation will hold good until the last day of January.

#### How Steel Workers May Buy Stock

PAYMENT of subscriptions for the Steel Trust stock, which is rated at \$82.50 per share, is to be made in monthly instalments, to be deducted from the salary or wages of the subscriber in such amounts as he may desire, not to exceed 25 per cent. of the amount due him for any one month. The purchaser may take as long as he pleases, not to exceed three years, to pay for his stock. Dividends at the rate of 7 per cent. will go to the subscriber from the date on which he begins to make payments, and interest at 5 per cent. will be charged on deferred payments. As soon as the stock has been paid for, a certificate will be issued to the employee, who may do with it as he pleases. But as an inducement for him to keep it and to remain continuously in the employ of the corporation, the company offers to pay an annual bonus of \$5 per share for five years, beginning with January, 1904. If the employee remains the full five years, he will receive an additional bonus, to be ascertained later, which will be made up from the bonus fund of stockholders purchasing under this plan who withdraw or otherwise discontinue their payments.



# TWENTIETH CENTURY THANK OFFERING FUND COMPLETED

NEARLY TWENTY-ONE MILLIONS RAISED

Notable Watch-Night Service at Trinity Church, Springfield

**T**HE Twentieth Century Thank Offering movement was born at Trinity Church, Nov. 1, 1898, at the semi-annual meeting of the Bishops, and it is fitting that the last great gathering of this period should be held there, with the leaders of the movement as speakers.

The meeting opened at 8 o'clock. Rev. Henry L. Wriston read Hymn 608, which was sung. Dr. Charles F. Rice read the Scripture lesson, and the presiding elder, Dr. J. O. Knowles, offered prayer, after which the pastor of Trinity Church, Rev. Eugene M. Antrim, extended cordial greetings to the audience, and introduced as the first speaker the presiding officer of the evening, Dr. S. F. Upham, who spoke upon "Church Loyalty." He said, in part:

"This is no funeral. We meet here tonight for a sort of Methodist religious jollification. We have something to be thankful for. This wonderful Twentieth Century Thank Offering has been consummated, and we are here to give expression to our joy. There is an institution called the church, which is both visible and invisible. From the spiritual view it is invisible, but from the view of registration it is visible. We are to love this great universal church, but it is perfectly compatible with genuine love for the universal church to have a love for a branch of the church. To be loyal to the church we must know something about its history. No branch of the church has a more interesting history than we. New England Methodism is dated from 1789. That was an epoch-making year in both state and church. During that year George Washington was inaugurated President. At the Conference held in New York that same month four noteworthy things were done: a letter of congratulation was sent to the President, which was the first to be sent by an ecclesiastical body; Canadian Methodism was permanently established; a Methodist Book Concern was created; and Jesse Lee was assigned to New England.

"In 1650 there was a ripple, caused by William Pynchon, who was one of the founders of this good city. He was wealthy and independent in thought. His moral nature rose up in revolt against the Calvinism of the day; he wrote a book, in which he freely expressed his ideas, to the effect that the atonement was for all—the doctrine which was preached by Methodists one hundred years afterward and ever since. His book was later publicly burned, and he left the country and went back to England.

"Our churches have been established everywhere in the New England States. Only one hundred and twelve years since this church was planted here! We belong to a wonderful great church; let us be loyal to it; let us rally around our doctrines; they are never to be obsolete. Let us thank God that He has given us a place among this people, and may God grant that these doctrines may be preached everywhere throughout the length and breadth of the world."

Dr. Mills was received with great enthusiasm and said, in part:

"To me has been assigned a task at once delightful and difficult. The bearer of good news is always welcome. I am keenly alive to the fact that if I awaken hopes by my statements which the revelations of the later days do not fulfill, the church, sorely disappointed, will be slow to forgive me. On the authority of the written reports of the representatives of our various church institutions and organizations, I declare that \$20,000,000 have been pledged in good subscriptions on the Twentieth Century Thank Offering. At this hour the church should not ask or expect a complete or final report. But that you may know that the thank-offering has had an abundant entrance through the gates of success, let me further declare that if the magnificent gifts of the Methodists of Manhattan Island were not to be included, I could still say \$20,000,000 have been paid or

pledged in good subscriptions on the thank-offering.

"The final offering in this church remains to be taken. Some hours hence, when we are saying, 'A Happy New Year to you!' the Methodists of California, and Oregon, and Washington will be gathering to begin their watch-night services. Five hours of praying and giving remain before this movement will be officially closed at the Golden Gate. Who can tell what eyes and hearts and pocket-books will be opened in the next five hours?

"Nine million dollars has been reported paid or pledged for the liquidation of debts on church property. New Haven rejoices that there is no Methodist church there that has any debt. Minneapolis, Cleveland, and St. Paul have each only one Methodist church with any debt on it. The Methodism of New York, Chicago and Cincinnati will soon be free from church debts. There is not a cent of debt on any Methodist church in the State of Wyoming. Eighteen presiding elders show their districts to be out of debt. There is not a cent of debt on any Methodist brick or board in the Holston (Tenn.) Annual Conference.

"Eight million, sixty thousand dollars have been raised for Methodist church schools, or more than the Methodist Episcopal Church gathered for its schools in the first hundred years of the history of the church in America. Syracuse University leads with \$1,197,000. Ohio Wesleyan comes next, with \$1,092,808. We have collected two and three-quarter million dollars for philanthropies and charities. Six hundred thousand dollars have been raised for the permanent fund of the Conference claimants. A little over \$380,000 has been raised to build churches in destitute communities. The thank-offering movement so soon to close makes Trinity Church one of the historic churches of Methodism.

"This movement has saved the lives of at least ten of our colleges. A single State has established two new colleges. When the fund had reached \$18,000,000, three Methodist ministers' boys had given one-twenty-fifth of that amount. It was the son of a Methodist preacher who founded our first hospital, and it was a Methodist minister's boy who made the largest contribution to the worn-out preachers. New England Methodism has done more than her share in this movement. Nine dollars per member were required throughout the church, but New England has raised over \$10 per capita of her membership.

In closing, he said: "This work should go on until we have raised \$5,000,000 for the Conference claimants." He spoke of the power and influence of Methodism, and quoted Joseph Parker, who said, shortly before his death, "The Methodist Church holds the future."

After a brief intermission, during which the ladies of Trinity Church served refreshments, Bishop Fowler was introduced as one of the prime movers of the Twentieth Century Thank Offering. The Bishop spoke upon "The Great Itinerant," selecting St. Paul for his model. "St. Paul," he said, "like all preachers, was everlastingly seeking city appointments, and like all today found them hard to fill. Carlyle said Great Britain would rather lose her Indian Empire than her Shakespeare. We have no price to put on our itinerant." The Bishop for convenience divided the apostolic college into two parts, one of which he styled "St. Paul," and the other "The rest of them." And he said:

"St. Paul, like all itinerants, had a great task to perform. God sent him to the Gentiles, and that was his work; but as he itinerated among the Gentile races his field of labor widened until at length he represented the great Christian Church. St. Paul was the greatest man that the great God ever made. Languages were his alphabet, civilization his text-book, cities his companions, God his inspiration, and the Cross his theme."

He then proceeded to speak of St. Paul's life as a series of pictures. The first picture he styled the "Ideal Man out of Christ," characterizing him as the greatest inquisitor that ever lived. The second picture represented his "surrender" at the gate of Damascus. The third picture was that of "The Ideal Man in Christ," the missionary; and the fourth his final "victory."

At the close of the Bishop's address Rev. Mr. Antrim asked for a generous offering for the Conference claimants, which was taken, and Dr. Upham introduced Dr. W. F. McDowell as the last speaker. He spoke upon "Going Forward," and began by paying Dr. Mills a fine tribute, saying:

"I do not see how this great movement could have been carried on better. Dr. Mills brought to it a talent that has amounted to a positive genius. When we come to make up the list of great workers for God's kingdom in our day, we shall have to put well to the head the name of the secretary of the commission."

Continuing, he said:

"David Livingstone used to close all his letters with these words: 'The end of the exploration is the beginning of the enterprise. The end of the movement which we are celebrating tonight is but the beginning of such conquests for Christ as we have never heard of before. I do not know of any movement in our time that has done away with so much that was bad, in the way of debt, poverty, ingratitude and stinginess, and freed us for so much of philanthropy, education and evangelistic enterprise. We are a good deal braver church than we were four years ago, when we were scared almost out of our wits by the proposition that we should raise \$20,000,000. The end of the movement is but the beginning of the enterprise. The four words which Bishop Foss used at the beginning, 'amazing mercies,' and 'unparalleled responsibilities,' have done the business. How magnificently the work has been accomplished with these four words as a frontier! And now we must go forward in a fashion and spirit worthy of the thank-offering movement."

Dr. McDowell closed his address at about ten minutes of twelve, and Bishop Fowler led the congregation in prayer. As the clock struck twelve the congregation joined in the Lord's Prayer, then rose and sang the doxology, and one of the most noteworthy meetings of Methodism in this country was concluded with the New Year's greetings.

Later tabulation brings the total of the Thank Offering, exclusive of collections taken in thousands of Methodist churches on Sunday, Dec. 28, and at the watch-night services, up to \$20,634,960.

Among large contributors to the fund are John D. Archbold, of New York city, \$400,000 for Syracuse University; J. E. Andrus, of Yonkers, N. Y., \$50,000 to the fund for superannuated clergymen, \$25,000 to Wesleyan University, and \$25,000 to other Methodist benevolences; Chas. Scott and Chas. Scott, Jr., of Philadelphia, \$75,000 to Wesleyan University; Dr. I. E. Chase, of Haverhill, Mass., \$100,000 to Tilton Seminary on condition that another \$100,000 be raised; Mrs. Henry W. Warren, wife of Bishop Warren, upward of \$75,000 to Denver University; Lyman S. Smith, of typewriter fame, \$150,000 to Syracuse University; Frank A. Arter, of Cleveland, \$60,000 to Allegheny College and a promise of \$1 for every \$10 raised for the fund for indigent Methodist clergymen in the East Ohio Conference; the late Alden Speare, of Newton Centre, to Boston University; and M. Morton, of Winona, Minn., to Hamline University.



### ANTISEPTIC CONDITION

THAT beloved and brilliant man, the late Rev. Dr. Maltbie D. Babcock, of New York, once declined an invitation to go out to some social festivity on a Saturday evening, remarking, "You see I am a preacher. I must keep myself in an antiseptic condition. I must not allow the fine edge of my spiritual sympathies to be dulled by contact with rough, coarse things, for my business is to preach to living men, and I may be called any moment to minister to a dying man." This sensitive, antiseptic condition in which he maintained himself so constantly affords the explanation of Maltbie Babcock's success. Not defiling himself with the portion of the king's meat, he was as a Daniel come to spiritual judgment.

### FEELING FUNDAMENTAL

MR. HERBERT SPENCER, as the result of philosophic reflections continued through a life-time, holds as a mature conclusion the view that the feelings, and not intellectual ideas, are the overmastering impulses in man. He was started on this line of reasoning by having his attention called one day by Huxley to the remarkably large size of the brain of a porpoise — a brain apparently out of all proportion to its piscatorial needs. This fact set Spencer thinking along new lines. He inferred that the ultimate psychical process is not intellectual, but emotional. Neither fish nor man needs so much to know as to feel. Sympathy and sensitiveness are the great thing. So far as all this reasoning relates to man Mr. Spencer might have reached the same result by a far shorter road if he had looked first into the Bible and accepted such a statement as that of the Old Testament where it says that out of the heart are the issues of life. The Preacher may not have been much of a psychologist, but he was a pretty good preceptor when it came to determining the fundamental impulses of human nature. Jehovah makes his appeal on the same ground — "My son, give Me thine heart!" God knows that if He can get the heart of a man, He will soon get all the rest beside. We pride ourselves on living in an intellectual age — with the implied assumption that we ourselves supply a good part of the intellect. We should come back to first principles and admit that feeling is fundamental.

### INTERPRETING HIS OWN AGE

IT has been remarked by some one that he would be a bold man who would presume to interpret his own age. Much more difficult then would it be for a man to seek to prophesy of the quality of a coming century. Yet so far as he may, a man should try to understand the conditions that surround him. The Pharisees were rebuked for their detachment from the new spiritual history that was making about them under the magic touch of Jesus Christ. They could read the clouds that blushed with pleasure when the sun sinking behind Carmel shot them a parting glance, and could tell what sort of weather would obtain the next day on the plain of Esdraelon, but they were blind to spiritual signs and to plainest proofs

that God had come in human flesh. A new age had come upon them, and they did not know it.

There are souls about us today that are living in any century but their own. They appear to have no interpretative power for the things of the present. Their thoughts flit phantom-like in the dead past or are lost in the vague dreams of an impossible future. Such need to be recalled to the scenes and duties of the practical present. Let them wake up and set to work studying their own environment. It was very much to the credit of David that he served his own generation, and not some imaginary tribe of beings. He did that "by the will of God." David was a flesh-and-blood man who dealt with facts. God wanted him to do just that. So, too, the Hebrew prophets had a firm grip on the problems of their own age. God's messages are always adapted to actual conditions. This quality of timeliness runs through all of revelation. The Christian must be a kind of a little prophet, suiting his preachment to society as society exists today. He may not understand his own age perfectly — no man does — but at any rate he must find his own place in the battle-line and do his part intelligently and unremittingly "by the will of God."

### DEAD LEADERS STILL LIVE

AN editorial contributor to the London *Christian World*, in commenting on the death of Hugh Price Hughes, recently made the suggestion that the influence of conspicuous men who had served their generation with skill and monumental devotion did not reach its climax when their personal life on earth ended, but that a larger, richer, and more far-reaching ministry really began after their departure. The thought is replete with quickening force, and serves to bring before us a great truth that has to do with the posthumous work of great souls. Their labors, as may be seen by a glance at the record of influential men, do not culminate when they die, but oftentimes gather increased volume and momentum when they are stricken down in the battle. Their characters become idealized; their testimonies become historic; their policies and ideals shine out with new lustre; and in a nobler sense than was possible while they were on earth they become the rulers of a new age, the creators of new civilizations.

Indeed, were we to cite examples to justify the truth under consideration the difficulty would be to know where to stop. St. Paul, for example, did a work unparalleled in his day, ridding the Gospel of its Jewish swaddling-clothes, making it a world-wide faith, and becoming himself the ideal evangelist and the pattern missionary, as he preached the Gospel to the Gentiles. But his personal labors were only the beginning of his ministry. Who can measure the age-long and world-wide scope of his messages, the kindling power of his example, the quickening influence of his personality, which is today more effective, more commanding, more immediate in its influence in Christendom than in any other time, and which is becoming with each passing year a greater force on the earth? The

name, the words, the spirit of Paul — in what land do they not exert an imperial domination?

And what is true of the Apostle to the Gentiles is also true, commensurately, of all other leaders. Daniel Webster did much in his day to create and quicken with undying vigor the patriotic devotion of the people to the Union and its institutions. Is he not in this respect a much greater force in our own day than he was during his lifetime? His love for the Union, his arguments for its perpetual ties and immortal obligations, his pleadings for an unsectional, continental, generous, and never-failing patriotism, are alive and active in millions of souls; and moreover they are incorporated in all the new bonds which have made the States an imperishable nation, "one and inseparable, now and forever." And is not Lincoln a greater man in his posthumous influence and ministry than he was at the head of the republic during its years of commotion and peril? His name is honored in all the earth, and he stands among the immortals who being dead yet speak to men of freedom and duty and human equality and brotherhood.

Sorrow for dead leaders may, therefore, be wisely tempered with joy in view of their coronation and enthronement to new places of influence, to new posts of usefulness. They are still alive, in the words they have spoken, the lives they have lived, the principles they have helped to establish, and the heroic qualities which they have exemplified to the world.

### "The Evangelist Cop"

WE hear so much abuse of policemen in these days, that it is refreshing to learn of instances where the position of police officer has been ennobled by stalwart Christian character. William H. Schenck, who died in Trenton the other day, was honored with the sobriquet of "the evangelist cop." He used to be a pretty wild man until one night, happening to be called into a prayer-meeting to arrest some toughs who were trying to break up the meeting, his own heart was touched by the gospel message, he became converted, and straightway commenced doing personal work among his fellow officers, until a dozen were converted. Then a policemen's prayer-meeting was established in the police station, which is still being held. Schenck used to love to lead, in the intervals of duty, prayer-meetings in churches, appearing on those occasions in full uniform. We wonder whether there are other police prayer-meetings being held in station houses in the different cities of America. There are College Y. M. C. A.'s, Railroad Y. M. C. A.'s, Soldiers' and Sailors' Y. M. C. A.'s. Why not also a Policemen's Y. M. C. A.?

### Progress of Spiritual Liberty

ONE of the important thought movements of the times is the progress that is being made in the development of spiritual liberty. The rights of the individual conscience are more generally respected than they were even a few years ago. There is less of the spirit of intolerance and bigotry which says, "I am entirely right and you are entirely wrong." Preachers and teachers who insist upon legislating in detail for their hearers command very little respect as religious guides. The preaching that is most effective in these times deals with the great verities of life,



illuminates the mind, warms the heart, stirs the conscience, and leaves the individual soul alone face to face with God. Principles and ideals are gaining more sway than precepts. The Puritanical "thou shalt not" and "thou shalt" are passing away forever, and in their place is coming the urgent exhortation: "Be sure that you obey your highest convictions, no matter how much you may differ from me." In the main our Christian living will run in parallel currents, but there will inevitably be differences as to duty due to degree of light, intelligence, temperament, environment, etc., which each should be allowed to settle for himself. The fanatic seeks to bind all mankind by the law of his own conscience, but when the disciple who enjoys true spiritual liberty sees a fellow believer taking an entirely different course, he remembers and heeds the words of the Master: "What is that to thee? Follow thou Me."

### President Roosevelt's Model

IT is gratifying to note that President Roosevelt is studying the policy and methods of Lincoln's administration. He will undoubtedly draw much wisdom and inspiration from that source. The lives and deeds of the great men of the past in all lines of human activity are the best interpreters of the present and beacon lights for guidance in the future. This is especially true in the development of individual Christian character and in the carrying forward of church activities. Universal human experience testifies that the same problems which confront us today have, in varying forms, occupied the thought of mankind from the very inception of organic society. Here and there along the centuries heroic souls have risen above the multitude and led in the advancement of the race, often misunderstood and misjudged by their contemporaries. The secrets of life are embalmed in their deeds, and may become the invaluable possession of the seeker after wisdom.

Let all who wish to expand in influence and usefulness examine the characters of the men who have in different ages stood like granite for righteousness in church and state. Methodism is especially rich in moral and spiritual heroes. A study of their lives is peculiarly appropriate this year, as 1903 marks the bicentenary of the birth of John Wesley. The heroes of pioneer Methodism in America, the work of Wesley and his coadjutors in England, the fierce conflicts of the Reformation, the sufferings and martyrdom of the early disciples, the Apostle Paul's remarkable career, and the transcendent life of Jesus, are sources of inspiration that will gird the Christian of today for moral conflicts in public and private living. President Roosevelt has surely set a good example, and those who are wise will profit by it.

### Finances and Spirituality

ATTENTION has been called by the daily papers to the fact that while the Twenty Million Dollar Thank Offering movement in the Methodist Episcopal Church has been successful in a monetary way, the spiritual results have been very meagre. It is true that the conversions and accessions have by no means reached the 2,000,000 mark set, yet there has been a substantial growth throughout the denomination. Furthermore, there is a very vital relationship between finances and spirituality, which is often overlooked even by pastors and church officials, to say nothing of the editors of secular papers. Giving, according to ability, whether it be mites or millions, may be accepted as a test of devo-

tion to Christ. Those who love much give much. Those who love little give little, in comparison to what they possess. Viewed in this light, the \$20,000,000 raised by the Methodist Episcopal Church indicates unmistakably that there is a strong current of spiritual life therein. By far the great bulk of the money making up this magnificent total came from the purses of men and women in ordinary circumstances who were compelled to sacrifice in order to make their contributions. There were few large thank-offering gifts. It is better for the church that this fund should come as it has from the many rather than from a few wealthy men who could give it without personal inconvenience.

The spirit of widespread generosity which has been developed will grow rather than decrease. There will be a steady improvement in church finances generally as the abiding result of this movement; and, what is better still, the spiritual quickening which has taken place can now be directed toward evangelism with greater effectiveness than if the thank offering fund had not been raised. We sincerely hope that the leaders of the church will now be just as zealous in placing emphasis upon conversions and accessions as they have been — to their credit — in arousing the people to give their money for church purposes.

### Higher Criticism and Hyper Criticism

A RECENT issue of the *Methodist Recorder* of London, the official organ of Wesleyan Methodism, contains an abstract of an address delivered at an educational meeting in Manchester, England, on "Higher Criticism and Hyper Criticism," by Dr. James H. Moulton. We reproduce this abstract for the purpose of introducing the distinguished speaker to our readers, and to have him mark some important distinctions. Dr. Moulton is the son of the profound scholar and renowned educator, Prof. W. F. Moulton, D. D., and holds a theological chair in Didsbury College. He is a writer of ability, the author of the critical article in Hastings' Bible Dictionary upon "Zoroastrianism." In his address he makes the distinction that we have all along insisted upon between the devout and constructive higher critic and the reckless and destructive. He fittingly styles the one the "Higher," and the other the "Hyper," critic. Among the latter class he puts Dr. Cheyne, whom the HERALD has always considered unsafe and dangerous. We are gratified to find that we are so fully in harmony with this Biblical scholar, as will be seen by this abstract of his address:

"Of Dr. Moulton's paper no just account can be given in small compass. Rapidly indicating the ever-shifting grounds of critical onslaught upon Christianity, he proceeded to consider the critical attack of the hour upon the Bible. Two great Bible dictionaries had appeared of late — Dr. Hastings' Dictionary and the *Encyclopædia Biblica*, edited by Dr. Cheyne. He deemed and dubbed the first school higher critics, and the latter, hyper critics. The higher critics, though even their work ought not to be paraded in the pulpit lest we unsettle and distress our people, had done an immense amount of work, which had made the Bible more truly ours. Much of their work had been quietly received and assimilated, with no shock to faith, though the work of many of the writers in Hastings' Dictionary was quite as advanced as that which cost Professor Robertson Smith his chair. On the other hand, the *Encyclopædia Biblica* was criticism gone mad. It certainly contained an immense amount of valuable knowledge, but on the question of Biblical criticism much of the work was characterized by a 'cocksureness' that amounted to impertinence. Dr. Moulton proceeded to prove his statements, to the unconcealed satisfaction and delight of his hearers. He trod the tortuous paths of the critical maze with a cer-

tainty quite wonderful in so young a scholar. Men remembered as he spoke that Dr. Robertson Nicoll recently singled him out as the admitted master of Greek New Testament scholars in this country. His address naturally put a considerable tax upon the intellect of his audience, and demanded, for its full appreciation, a considerable acquaintance with the critical problem. But all could, and did, relish the ridicule he poured upon Dr. Cheyne and his 'Jerahmeel' craze; all admired the way in which he showed that these negative critics negatived different things, and consequently contradicted one another. His onslaught on Van Manen was perhaps the *tour de force* of the paper, though Schmiedel fared little better at his hands. The final impression upon the mind of every working pastor, who listened with a longing for the leisure to pursue critical studies, must have been that before long these rationalists would be driven out of the field, foot, horse, and artillery, as completely as the Tübingen school years ago. It was a source of genuine satisfaction, too, to know that in Dr. James Moulton Methodism possesses a man who can hold his own in the fray. He was warmly cheered on resuming his seat."

### PERSONALS

— President Crawford, of Allegheny College, and family, spent the Christmas New Year season in Rome.

— Dr. Robert McIntyre's daughter, Miss Ruth, is serving as a deaconess in the Chicago Old People's Home.

— Dr. and Mrs. C. W. Dress reached Porto Rico on Thanksgiving Day, after a very pleasant voyage from New York.

— Minneapolis Methodists gave Bishop and Mrs. Joyce an enthusiastic farewell reception on the eve of their departure for South America.

— Jennings & Pye are bringing out a book for Rev. H. L. Wriston entitled, "Twelve Messages to Israel" — a series of sermons on the Minor Prophets.

— There is unusual persistency to the report that Rev. Dr. Gunsaulus of Chicago will receive a call to fill the pulpit of the London City Temple, of which the late Rev. Joseph Parker was pastor.

— John R. Mott is soon to go abroad in the interests of the Student Volunteer World-wide Movement. He will visit Australia and other countries and be gone some months.

— Bishop Hartzell spent Christmas with his wife and three sons. This is the first time he has had this pleasure in ten years. The reunion was held in the parsonage of Centenary Church, Chicago, of which one of his sons, Rev. Morton C. Hartzell, is the pastor.

— The Methodists and the Baptists of Rome, Italy, held a union Thanksgiving service in the American Methodist Episcopal Church on Thursday, Nov. 27, at 10.30 A. M. The sermon was delivered by Rev. A. W. Leonard, pastor of the church. Notwithstanding the inclemency of the weather, the congregation was large. The church was decorated very artistically with palms, cut flowers, and the United States flag.

— Rev. Dr. Charles Cuthbert Hall, president of Union Theological Seminary, has made a very favorable impression, according to the *Indian Witness*, by his lectures in India on the Barrows foundation. Dr. Hall's general theme has been, "Christian Belief Interpreted by Christian Experience."

— Rev. Carlisle B. Holding, of Toledo, O., is authority for the statement that a citizen of that city has agreed to give \$10,000 to form a permanent endowment fund for the superannuated and needy Methodist preachers of Ohio, if he can hear of one



hundred other persons who are willing to give \$1,000 each for the same purpose.

— San Francisco Methodists tendered a reception to Bishop Hamilton recently on his return after a four months' absence in the East.

— Mrs. L. F. Tyler, who gave the first eagle of the New England Conference Twentieth Century Thank Offering, has asked and received the privilege of giving the last.

— The *Northwestern Christian Advocate* of last week says: "Dr. James M. Taber, of Centenary Church, Binghamton, after an illness of seven weeks, will go to Clifton Springs to recuperate."

— Bishop Moore and Dr. W. F. Oldham enter upon an itinerary, Jan. 7, at Topeka, Kan., and continue to Feb. 11 at Athens, O., speaking on missions every night in twenty-nine different cities.

— Presidents Warren, Raymond and Bashford were in New York last week Tuesday in attendance on a meeting of the executive committee of the University Senate of the Methodist Episcopal Church. The next meeting of the entire Senate will be in Delaware, Ohio, May 5.

— Mr. Willis W. Cooper, of Kenosha, Wis., had a Christmas present worth while. The directors of his company passed a series of resolutions commending in the highest terms the remarkably successful administration of their affairs, and then doubled the liberal salary he has been receiving.

— The *Michigan Christian Advocate* says of Mr. Silas Farmer: "In the death of Bro. Farmer, Detroit Methodism has lost one of its staunchest and best tried supporters and the city and State one of its best known citizens." He had been a member of Central Church, Detroit, from boyhood, was an active Y. M. C. A. worker, and compiled a "History of Michigan."

— Hon. H. J. B. Woods, of Newfoundland, brother of Revs. Frederick and Alfred Woods, of the New England Conference, for many years prominent in the government of the Province, has recently been appointed Postmaster General. King Edward has conferred upon him the title of "Honorable" for life, in recognition of his services during a number of years as a member of the Executive Council of Newfoundland.

— At the meeting of the Board of Managers of the Missionary Society, held Dec. 23, Dr. E. M. Taylor was re-elected field secretary for another year. He has been assigned to the following Spring Conferences as the representative of the Society: Newark, April 5; Baltimore, April 3; New York, April 1; New England, April 10; Vermont, April 11; New Hampshire, April 16; Northern New York, April 25.

— Announcement of the death of the widow of Bishop Ninde is received on Monday afternoon in the following telegram, sent by Rev. Dr. Paul C. Curnick: "Mrs. Elizabeth Falley Ninde, widow of Bishop Ninde, died at 5.15 this morning. She was ill only forty-eight hours of chronic bronchitis, which developed acute symptoms on Sunday, complicated with asthma and weak heart. Mrs. Ninde was born in Fulton, N. Y. Four children survive — Rev. E. S., Miss Mary L., George F., and Frederick W. Funeral on Thursday at 2 P. M. in Central Church, Detroit."

— Mrs. Mary Rees Skillings, wife of Rev. C. F. Skillings, pastor at Wales, died at the Brockton Hospital, Dec. 30. Mrs. Skillings, by natural gifts, training and consecration, was peculiarly fitted for the work to which she had devoted herself, and on this her husband's first charge had already won a large place in the affections of the people. Our sympathy goes out to the young min-

ister so sorely afflicted and to the church at Wales in their loss of so efficient a pastor's wife.

— We learn, as we go to press, that Rev. Elias P. Lyons, of the senior class of the School of Theology of Boston University, supplying our church at Osterville, and residing there, died on Sunday. We are without particulars of his illness and death. He leaves a wife and one child. He came from Pontiac, Mich., and was a member of the Detroit Conference.

— The death of Mrs. Jessie Benton Fremont recalls attention to the brilliant services of that Pathfinder General, of whom the present generation knows little, who was so popular a hero before the war, and a good deal of a hero during the war. Now that Mrs. Grant and Mrs. Fremont are gone, the circle of noted Civil War women seems sadly broken. One by one the war heroes and heroines pass over to the majority, to the peaceful tenting ground above, finding surcease from further struggle in that happy land of which the wounded Stonewall Jackson, dying in the wilds of the Chancellorsville battlefield, dreamed when he cried deliriously: "Let us cross over the river, and rest under the shade of the trees!"

### BRIEFLETS

The editor acknowledges the receipt of a crisp five-dollar bill, "From a friend," with the request that it be sent to "the superannuated ministers." It was forwarded as a New Year's gift to a most worthy retired minister.

A John Wesley rescue mission is to be established in the Bowery, New York, by the Methodists of that city. It will be completely equipped for every form of rescue work. This is the first planting in the Bowery of a Methodist institution.

The Boston *Herald* closes a pertinent editorial on the sale of Park St. Church with this wise conclusion: "Park Street Church has to go because that which is worth retaining about it is too expensive to keep."

We have never seen a better characterization of real preaching than this from Dr. W. S. Rainford, of New York city: "The end of all preaching in this time and in all times is the lighting of a heavenly fire and the keeping it alight in the hearts of men."

A new year should begin in an act of consecration and sacrifice. When old Father Abraham, whom Gentiles as well as Jews love, was about to start out on any journey, the first thing which he seems to have habitually done was to build an altar. Abraham's way is the only right method. All true works begin in worship. "In the beginning, God" — that was the way the physical creation began. Life today in so far as it is good and gainful derives and develops from the same great theistic premise.

President Bashford, of Ohio Wesleyan University, in his strong speech on Jesse Lee Day at People's Temple, unconsciously disclosed the secret of the remarkable financial campaign which has added a million of dollars to the endowment of that institution during the last three years. He told his audience that when at last they came one by one to heaven's gate, St. Peter would ask them where they were from, and when they gave the reply, "From New England," and he learned further that they were Methodists,

he would straightway ask them what they had done in their lifetime for Boston University. Certainly New England Methodism will devote fifty cents a member to the Jesse Lee Chair of Preaching.

A few days ago the daily papers were announcing in big head-lines that there was a great shrinkage in membership in the Methodist Episcopal Church, and closed with the statement that in the New York and New York East Conferences there was a loss, last year, of 2,182 members. This apparent loss is fully accounted for in the fact that in the formation of the Eastern Swedish Conference the members of the Swedish churches in the territory named were taken out of the tabulation of the New York and New York East Conferences.

The Studebaker Manufacturing Company has presented to the Young Men's Christian Association of South Bend, Ind., \$200,000 in cash to be used in the construction of a building as a memorial to the five original Studebaker brothers, the last one of whom, Mr. Clem Studebaker, died last year. This munificent gift came as an entire surprise both to the citizens of South Bend and to the Y. M. C. A.

The new year will be a happy one if God's presence goes with us all through its experiences. Some one once asked Miss Havergal how to realize the Divine Presence. Her sententious answer was: "First, believe it; second, recollect it!" It would seem to be impossible to forget so big and blessed a being as God. Yet thousands accomplish that feat of folly every day. If we want to have God bless us we must first of all recollect that there is such a being in the universe. We must believe (as is said in Hebrews) that God is.

In this season of special services it is well to remind oneself that a habit of saying prayers is not a habit of prayer. Prayer is something more subtle and delicate than pious phrases or solemn tones. God knows every time whether or not the heart prays. The essence of prayer lies in the frame of the soul. It is an interior attitude rather than an outward pose — a spirit more than a speech.

A good story is going the rounds of the English papers at the expense of the religious instruction afforded by certain theological teachers of the Establishment. The story runs that an examination paper submitted to a candidate for admission to a training college elicited the following answers to two of its queries: Question: "What instruction have you had in religious knowledge?" Answer: "None." Question: "By whom was it given?" Answer: "By the Vicar." This was a charmingly frank admission. There are teachers who teach nothing. In their hands the form of knowledge obscures its substance. Affectation of learning is worse than ignorance.

The Week of Prayer has contracted, in the practice of many communities, into a few days of prayer. Perhaps three "union" meetings are held during the week, the hope being entertained that the intensity of feeling developed during these short hours will be sufficient to pervade the whole week, or even the whole year. It may be so, but we are not convinced that the fore-shortened week is the dynamic equivalent of the old-fashioned seven days celebration. Economy in the use of prayer is really waste in the end. Of course conditions have changed somewhat, and adaptations of methods may profitably be made to varying circumstances, but in some way



or other, in private or in public, the soul of the Christian must obtain its full supply of prayer, just as his lungs drink in the oxygen of the air. Prayer is the Christian's "vital breath."

The year 1903 should mean for every soul that is privileged to live through it just so much growth. There is no such thing for a Christian as standing still. The best way to grow is to go right at the nearest duty. Dr. Maltbie Babcock was a brilliant speaker and a captivating writer, but perhaps he never said a more really useful thing than when he framed his homely little acrostic which thus enforces the duty of development, and shows the believer how to grow:

G o  
R ight  
O n  
W orking

It has been said by some one that "the end of man is an action, not a thought." We would rather say that it is a thoughtful action. An act may be an ardent expression of the whole personality focused on a point of need. Not action alone, nor thought alone, but the mind of man concentrated on a duty and consecrated to a heavenly service, is the ideal of human experience and effort.

Speaking on the topic of "The Universities and the Learned Professions," the other night in New York, at the dinner of the Association of American Universities, President Eliot declared that the work of the scientific profession is essentially as humane as that of other professions more generally credited with philanthropic motives. "He who designs a public water supply and designs it in his head," said President Eliot, "does immeasurable benefit. The building and management of a hospital is a trifle beside it, for a hospital is palliation, but an aqueduct is prevention." Scientific ability, like every other form of talent, may be consecrated to high and holy purposes. Some scientific inventions tend simply to luxury, others assist the development of a nobler life in humanity. In any case there should be a generous rivalry among men of all professions to do their best for the world while they are in the world.

Reading is somewhat of a relative matter in that it must to a considerable extent be adapted to the mental development and peculiar circumstances of any particular individual. The reading that is appropriate to one person may have been outgrown years ago by another. There are readers who have thirty years the start of the majority of their fellows in certain courses of study or investigation. Such minds require a specially prepared scientific or literary diet. Others may never reach that plane, or can do so only by gradually growing up to nobler literatures. There is need for education in reading as in every thing else.

There will be no complete report of the collections for the Jesse Lee Chair of Preaching until the meeting of the Spring Conferences. Many churches had special programs for Dec. 28, and are planning for later celebrations of Jesse Lee Day. There can be no doubt that a faithful presentation of the subject will find a generous response in every loyal Methodist heart. One Methodist in Greater Boston made a thank-offering on Dec. 28 of \$1,000 in gratitude to God for blessings which have come to him and his family during a long life-time through the Methodist Episcopal Church. This secured a credit to his church of more

Continued on Page 32.

### Translation of Rev. Silas Stearns Cummings

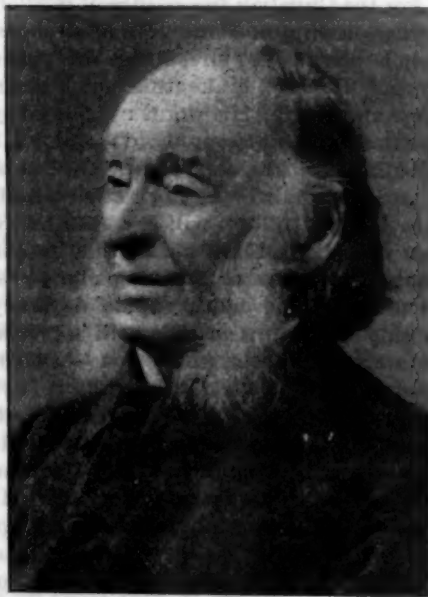
THIS greatly revered and beloved minister "fell on sleep," Friday forenoon, Jan. 2, at 11 o'clock. He had been in feeble health for some months. On Thursday he sank into a heavy slumber, from which it was difficult to arouse him, and thus lingered until he "was not," for God had taken him. He was 88 years of age, and a sweeter, more trustful, more believing and useful life we have never known. There was a peculiar charm about him that impressed every one with the depth and pervasiveness of his Christian life. Everybody loved him. The writer has lived near him for fifteen years, and never heard any one speak of him except to praise him. Young people especially loved him and delighted to hear him speak or pray.

Born in Greene, Me., in 1814, he experienced the second birth under the ministry of Rev. Ephraim Wiley, of Saco, when employed in the factories of that town. Leaving the mills, he went at once to Kent's Hill to prepare himself for the ministry. In 1840, having labored under the presiding elder, Rev. J. B. Husted, the previous year, he, with twenty others, was admitted to the Maine Conference on probation, and was the last of the twenty to be translated. After serving the Maine Conference for fourteen years, traveling hard circuits on small pay, he was transferred to the New Hampshire Conference. Here he remained three years when, by invitation of Rev. C. H. Titus, presiding elder, he removed to the Providence (now New England Southern) Conference, of which he was an honored member at the time of his decease. In 1863 he was commissioned chaplain of the 4th Rhode Island regiment, and after ten months' service in the field he was compelled to resign his commission on account of ill health. As soon as his health was restored he was commissioned a delegate for two terms of the Christian Commission. "Father" Cummings was one of the most beloved members of Willard C.

New England, presenting the claims of these unfortunate, helpless ones in the churches of all denominations, taking with him some of the sweet singers from among the rescued ones. Their simple melodies, accompanied by his earnest, loving ap-



This portrait shows Mr. Cummings as he appeared for thirty years, all ready for a move, with hat on, coat on his arm, and grip in hand.



THE LATE REV. S. S. CUMMINGS

Kinsley Post, 139. G. A. R., of Somerville. Whenever able he was present at the reunions of the Post.

For thirty years Mr. Cummings was connected, as missionary agent, with the Home for Little Wanderers, Boston, receiving an Annual Conference appointment to this position. This was, without doubt, the best work of his life. He entered upon it in 1868, and traveled through all parts of

peals, won all hearts to the support of this most worthy charity. These children will ever remember him for his tender, loving, fatherly interest in their behalf. He made nearly thirty journeys into the Western States to procure homes for the children and to visit them and see how they were cared for. Many of these rescued children will rise up to bless him in "the land beyond the river." They will remember with everlasting gratitude the man who aided in rescuing them from a life worse than orphaned, and in placing them where life became a blessing, and where they learned that there was a life eternal through faith in Christ for them. Four years ago he published an interesting autobiography of his active and useful life.

His wife survives him, and three sons — Silas W. Cummings, of St. Albans, Vt., general passenger agent of the Central Vermont Railroad; J. Frank Cummings, of Boston; and Dr. Charles S. Cummings, of Middleboro; also the wife of another son, the late Olin M. Cummings, with three grandchildren — Eleanor S., Leslie O., and Alice E. Cummings.

Funeral services were held on Sunday afternoon at First Church, Somerville, there being a large attendance. Rev. G. S. Butters, the pastor, officiated, delivering a tender and very fitting tribute. The service of his comrades of the Grand Army Post about his casket, which followed, was impressive.

## OBEDIENCE THE TEST OF DISCIPLESHIP

PROF. BORDEN P. BOWNE, LL. D.

I

LANGUAGE, like all things human, wears out, and needs to be renewed by returning to the facts themselves which the language aims to express. This is especially the case with the religious speech of today. It abounds in terms and phrases that no longer speak clearly and convincingly to consciousness, and that invest the subject with misleading mystery and obscurity. "Getting religion," "being converted," "born again," and "being saved," are illustrations. These all have, indeed, an important meaning; but it is often lost, and a false meaning is put into its place. Let any one who doubts this ask the average churchgoer what "getting religion," or "being converted," means, and what one is to do to "get religion," or "be converted," and he will be surprised at the result if he follows up the inquiry till he gets behind the person's phrases to his thought.

This state of affairs is one of the weaknesses of our religious work. Our hearers have no clear conception of what they are to expect, or of what is expected of them; and thus often err and stray from the way, or are thwarted and misled by false aims and expectations. And this makes it a manifest duty of religious teachers to get down to the facts themselves, and be on their guard against dangerous verbal snares and misunderstandings. The aim of this paper is to call attention to some points where greater clearness is needed.

### The Essential Thing in Religion

To aid our thought in this matter let us first inquire what it would mean if the kingdom of God should come—that is, be fully realized on earth tomorrow? With our native unspirituality and liking for scenic effects, we think first of all of some great manifestation to the senses. There might be rainbow rafters supporting the sky, and celestial visions and mighty voices and ineffable music; and this would be the kingdom of God. But such a performance would have no religious quality; it would be simply a celestial circus, unworthy of both God and man. The coming of the kingdom of God would mean something very different. It would mean simply and solely that men were seeking to do the will of God as it is done in heaven. They would be loving God with all their hearts and their neighbors as themselves. The work of life would go on, in its main lines and in most of its details, as now; but it would be informed and inspired by a new and divine spirit.

To produce this state of things is God's supreme purpose in the creation and training of men. This is the underlying aim in creation and redemption and providence; and everything should be instrumental to it. Churches, religious rites, prayers, bibles, theologies, conversions, supernatural influences, and whatever other things there may of religious character, are of value only as they help to this result. To think otherwise is to re-

duce Christianity to the level of pagan superstition.

How to bring the kingdom of God with power into the hearts of men is a practical problem of great complexity and difficulty. It involves the whole subject of spiritual pedagogy and spiritual dynamics. But it is something to know what we are seeking to do. When, then, we are trying to make men religious or get them converted, or saved or born again, our aim is simply to bring their lives into harmony with the will of God. To be religious in the Christian sense is to have the filial spirit toward God issuing in a life of obedience. Or it is to be a disciple of the Lord Jesus; that is, to be living in His way or in His spirit. To be saved, or converted, or born again, has precisely the same meaning. In order to come into this life we no doubt need the help of the Holy Spirit, and this work of the Spirit may be highly mysterious, but it consists in helping us to come into this life. Whatever its mystery, it has no other assignable meaning.

Now, as I have said, the life of obedience and discipleship is often no easy task, but at all events we know what we are seeking to do, and what is demanded of us. The Christian teacher is to help men into the life of filial obedience to God, or of discipleship to the Lord Jesus. In no other sense than this is he desirous of making men religious. The wicked man, on the other hand, is to forsake his way, and the unrighteous man is to forsake his thoughts; and they are to turn unto the Lord, who will have mercy upon them; then, having ceased to do evil, they must learn to do well. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

### The Test of Religion

For the Christian the essence of religion is discipleship, and the test of discipleship is obedience. Great care was taken by our Lord to make this point clear. Here are some of His words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them I never knew you—Depart from me ye that work iniquity." "If ye love me, ye will keep my commandments." "Ye are my friends, if ye do whatsoever I command you." "If a man love me he will keep my word." "He that hath my commandments and keepeth them, he it is that loveth me." Thus obedience is made the test of love, of friendship, and of being in the kingdom; while he that heareth Christ's words and doeth them not is likened unto a foolish man who built his house upon the sand. Those eloquent divines who prophesied and wrought mighty works were not in the kingdom because, with all their eloquence, they were workers of iniquity.

Obedience is the only test recognized by the Master. Though we should speak with the tongues of men and of angels, and had not obedience, we should be but

sounding brass and clanging cymbals. And though we spoke in the social meeting, and were eloquent in public prayer, and bore testimony to wonderful outpourings and upliftings and spiritual manifestations far beyond those of common Christians, and had not obedience, it would profit us nothing. And though we had a wonderful conversion and became quite unconscious through the exceeding abundance of the outpouring, and had not obedience, we should be nothing. The Master mentions none of these things as conditions or tests of discipleship; but He was very particular about obedience. When He called Simon and Andrew and James and John, they left all and followed Him, and thus became His disciples; and the same rule holds still.

### The Children of the Kingdom

Who, then, are the children of the kingdom? Those, and those only, who are living in filial obedience, or those who are living in the spirit of the Master. But if any man have not the spirit of Christ he is none of His. Whether we have, or have not, had striking conversions; whether we can, or cannot, date the beginning of our religious life; whether we have, or have not, emotional meetings or raptures; whether we have, or have not, unutterable experiences, is quite irrelevant. Such things depend more on nerves and temperament than on character. We are children of the kingdom, if at all, because of none of these things, but because our hearts are set to do the will of God. This is the supreme and only test.

I wish now to set down several points of importance in guiding the thought of religious beginners:

1. Of course for us as believers in personal religion, the emptiness and nothingness of all religious mechanism which does not take hold of the life are self-evident. "Sacrifice and offering thou didst not desire. Mine ears hast thou opened. Burnt-offering and sin-offering hast thou not required. Then said I, so I come. I delight to do thy will, O my God, yea, thy law is within my heart."

2. Against all who would compound with duty for something less than obedience, or who would put something else in its place, we must hold up the simplicity and inexorable rigor of our Master's requirement for discipleship; and we must allow no one to mistake anything for discipleship which does not include as its central and essential feature the total and irreversible surrender of the soul to do the will of God.

3. We should see that the filial spirit toward God issuing in a life of obedience is the central and essential thing in religion; and the attaining to this spirit is what we mean by getting religion, being converted, born again, saved, etc. Less than this can be accepted from none, and more than this may never be demanded from any one.

I emphasize this last point because many thoughtful but untrained persons have been confused by the fancy that some peculiar kind of experience is necessary in order to be religious, and they do not know what to make of it. Righteousness they can understand. Keeping the commandments of God is a clear idea, however difficult it may be in practice.



But they suppose there is something beyond this which must be experienced before they may count themselves disciples of Christ. And as they have never experienced anything of the sort, they are confused and disturbed, even fearing sometimes that they have neither part nor lot in the matter. To all such we must say that we are not required to have experiences or manifestations of any kind. We are to surrender ourselves to God, according to the promises of our Lord, trusting in His mercy, and keeping His commandments.

Many of the evangelical churches often fail to appreciate the simplicity of the Gospel in this matter. From historical and other reasons they have formed conceptions of conversion and religious experience which are increasingly confusing to an increasing number of thoughtful persons. The manifest remedy is to return to the truth of the Gospel, and insist on obedience as the test of discipleship and reject all others. Thus, on the one hand, we shall escape those non-ethical conversions which are the product of neuro-pathology or social contagion; and, on the other, we shall no longer confuse honest inquirers by sending them to grope in the labyrinths of obscure emotional psychology which has been mistaken for religion.

### THE AVERAGE MAN'S POET

REV. R. E. BISBEE.

"Ah! there are many average men,  
And all so good and bad, like you,  
And all so bad and good, like me;  
And all so false and all so true,  
So full of joy and misery —  
Should not a poet now and then  
Make songs to glad these average men?"

THE above is from the preface to "Whiffs from Wild Meadows," by Sam Walter Foss, of Somerville, Mass. Again, in "Back Country Poems," he says:

"He is the greatest poet,  
Who will renounce all art,  
And take his heart and show it  
To every other heart."

These sentiments are fairly expressive of Mr. Foss' ideal — an ideal which he has come very close to attaining. He is the people's poet, or the poet of the average man, as is no other American. In spite of the fact that one critic has spoken of his verse as "mechanical doggerel," and another has asserted that it is hard to conceive of any one "so vulgar as to read him," nevertheless his circle of delighted followers is constantly increasing, and the idea of vulgarity must have resided wholly in the mind of the critic, for there is not an impure or indelicate suggestion in all Mr. Foss' work. Nor is the plane on which he works in any sense a low one.

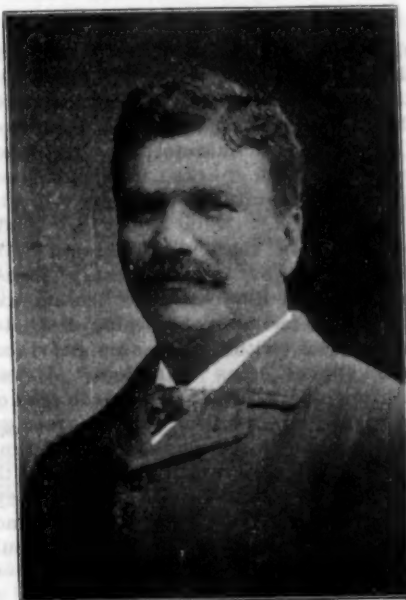
Neither is it to be inferred that, because Mr. Foss treats his themes in a simple manner so that the average man can understand him, the themes themselves are shallow or unimportant. Our poet is rather the master of the deepest and truest philosophy of life. He is *en rapport* with Emerson and Browning, and an admirer of all that is best in Walt Whitman. He penetrates to the core of things as well as they, but in expression he avoids their mystic symbols and difficult forms and utters the deepest thoughts in the plain language of the simple wise.

As an illustration, Browning, in his "Rabbi Ben Ezra," affirms that

"All the world's coarse thumb  
And finger failed to plumb,  
So passed in making up the main account;  
All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled  
The man's amount:

"Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and  
escaped;  
All I could never be,  
All men ignored in me,  
This I was worth to God, whose wheel the  
pitcher shaped."

The same general thought Mr. Foss expresses in a more concrete form in his



SAM WALTER FOSS

poem on "The Unexpressed," the first stanza of which is:

"Once there was a poor old hack  
Who had to write for bread,  
Who meant to write an epic poem  
If any time his wife should show him  
They'd bread enough ahead;  
But need kept pace with the supply  
Until his time had come to die."

The poem then goes on to show that the same was true of a musician and of an architect, both of whom died without doing the work of which they had dreamed; but in the next world they meet with Homer, Mozart, and Michael Angelo, who show them that their unexpressed purpose is as truly taken into account as is anything which has actually been accomplished. All they could never be, this they were worth to God; or, as Angelo said to the unsatisfied architect:

"Your unbuilt domes," exclaimed the shade,  
'Shame all the domes I ever made.'

In all claims on human sympathy Mr. Foss never fails to strike the true note. Many of his poems illustrate this, but perhaps none more touchingly than the one on "A Song for Those who Succeed," unless it be the one on "Mother Putney's Things." In the former it is not the rich, the wise, or the great who are worthy of his song, but an old woman

"who has no lore or pelf,  
And has worked so hard for those she  
loved  
She has never thought of herself."

In the latter the poet's heart is with Mother Putney, who, quite different from her hard and practical husband, mourns the loss of her things swept away in a fire which burned down the house:

"Her cradle where she rocked young Paul,  
The little shoe of baby Ray,  
The crib from which her baby May  
Took flight into the far away" —

these

"To Mother Putney had a worth  
Beyond all treasure vaults of earth;"

and after declaring himself on Mother Putney's side, the poet exclaims:

"But God has made no better thing  
In all the stars that rise or set  
Than love that grows by cherishing,  
And cannot falter or forget."

Mr. Foss is a poet-preacher, true, great, and easy to listen to. His method is at times that of the caricaturist, who calls attention to our weaknesses, foibles and deformities by exaggerating them. In this way he presents sin in all its hideousness, and at the same time encourages virtue and true manliness. He is not a theologian, is entirely free from formulas, cant and dogmatism, and speaks out from what he feels within himself to be true and right. Without realizing it, he has reversed the long-accepted definition of "infidel":

"Who is the infidel? 'Tis he  
Who deems man's thought should not be  
free;  
Who'd veil truth's faintest ray of light  
From breaking on the human sight.  
'Tis he who purposes to bind  
The slightest fetter on the mind;  
Who fears lest wreck and wrong be  
wrought  
To leave man loose with his own thought;  
Who, in the clash of brain with brain,  
Is fearful lest the truth be slain,  
That wrong may win and right may  
flee —  
This is the infidel, 'tis he."

Thus the infidel is not he who denies some dogma, but he who clings to dogma in spite of what is true.

Our poet's caricature methods have many illustrations. Perhaps as good a one as any is found in his "Tomb of a Prophet," which appeared a year or two ago in the *Independent*. The story of the poem is that once there lived a great sage who knew everything:

"In his distended skull was curled  
The gathered wisdom of the world;  
For all that earlier men had known  
He learned himself and made his own.  
Until no more his wit could grow,  
For he knew all there was to know."

He taught this wisdom to his children, they taught it to theirs, and so on down the generations. Of course, also, they built a mighty tomb to the old omniscient ancestor:

"No flower of human thought could bloom  
Whose roots sprang not from that old  
tomb;  
So all their minds in one mold ran  
Of just one mind of just one man,  
And so they fed their children naught  
But just the lore this father taught."

The result of this idiotic conservatism was

"A growing race of imbeciles,  
A people mindless as their herds  
Babbling traditional words," —  
until a race of semi-savages conquer and



reduce them to slavery — an inevitable result of living in the shadow of a tomb. The lesson is obvious. The exaggeration brings into clearest outline the thought upon which attention is to be fixed. No race, no school of art, no church, can live and thrive by confining itself to the traditionary past.

Mr. Foss is most widely known by his humorous poems, such as "When a Feller is Out of a Job," "He Worried about It," and "The Calf on the Lawn." He has indeed written several masterpieces of fun, but I count him greatest in his more serious poems, and in those which have an obvious though not obtrusive moral. As these make up the larger part of his work, it will be unnecessary to mention any particular one. Suffice it to say, that with this poet a moral purpose is an essential part of his nature. Art for art's sake does not trouble him. He is simply intent on saying something which will correct, instruct and benefit his fellow-men.

Of course much that Mr. Foss has written is hasty and imperfect. In the final edition of his works some poems will doubtless be corrected and others eliminated, while many new ones will, we hope, be added. Of the author's personality it is sufficient to say that it is as delightful as the spirit of his best poems.

Milford, Mass.

## THE MEMORY GUILD

For Learning Best Hymns

BISHOP H. W. WARREN.

**L**EARN one verse a day. Compel the memory to grasp and retain a verse with one reading. Verse 2 affords an easy example. Repeat often.

The author of this hymn was blind the whole seventy years of his life, except the first six months. He created the "radiant spheres" in his own imagination. "Devotion's lofty wing" raises the soul to where we hear the morning stars sing, and "our Maker's grand designs" are clear. There is no other sufficient agency.

### A CALL TO WORSHIP

Come, O my soul, in sacred lays  
Attempt thy great Creator's praise;  
But O what tongue can speak His fame!  
What mortal verse can reach the theme!

Enthroned amid the radiant spheres,  
He glory like a garment wears;  
To form a robe of light divine,  
Ten thousand suns around Him shine.

In all our Maker's grand designs,  
Omnipotence, with wisdom, shines;  
His works, through all this wondrous frame,  
Declare the glory of His name.

Raised on devotion's lofty wing,  
Do thou, my soul, His glories sing;  
And let His praise employ thy tongue,  
Till listening worlds shall join the song.

— Thomas Blacklock (b. 1721, d. 1791).

The Memory Guild is designed to put indelibly into the memories of its members twenty-five hymns of rare beauty and strength, giving in its round of topics a system of theology, the plan of salvation, the expression of a perfect faith, a guide for life, and a glimpse of glory.

Pastors are requested to give out in church for two consecutive Sundays the hymn that is being memorized. A continent may be singing the same hymn. May it be sung at thousands of domestic altars!

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your name and post-office address, to me.

HENRY W. WARREN,  
University Park, Col.

## LIKES, UNLIKES, AND DISLIKES OF THE CHINESE

### Second Paper

CONSUL S. L. GRACEY.

**T**HE Chinese have no strong patriotic national motive binding them to a central government. This comes in part from the fact that their rulers are Manchus, hence foreigners, and only endured by the Chinese until such time as some political upheaval may release them from Tartar sway. The empire is a segregation of smaller states, which are independencies, and are often very jealous of each other. There is

### No Homogeneousness of Feeling.

While they have a proverb that "all within the four seas are brethren," the brethren of the north feel but little, if any, interest in their kindred of the south, and vice versa. At Tien-Tsin, last summer, the Cantonese were treated with marked unfriendliness; they were commonly referred to as "southern barbarians," being only a shade less detestable than the "foreign barbarians," or, as is commonly translated, "foreign devils." This feeling extends even to people of adjoining districts, or prefectures, within the same province, who are spoken of as "outsiders." It was well known here during 1900 that in case of an uprising against the resident foreign population, the large contingent of Cantonese residing here would co-operate with the foreigners against the natives. They were ever on the alert to discover and report to the foreign merchant or consul everything of an unfriendly character.

There are, however,

### Well-marked Features of Chinese Cult

which exist universally in the empire to-day, as they have done for centuries, producing a uniformity of faith and practice in religious and social customs which in a way binds the whole population together. One of the most esteemed of these is the literary examination and degree. One yet more common and universally controlling is what is called "filial piety" — respect or reverence for parents and all aged relatives. The family, and not the individual, is the unit of interest, from which there grows a mutual family responsibility — "Each for all, and all for each" — which extends equally to honors or disgrace. I have, not infrequently, had to call upon the Chinese local authorities to arrest an offender, and in a short time I would be informed that he had been arrested and was being punished; but on further inquiry I would learn that the person being punished was the brother, uncle or cousin of the guilty party, who had fled to parts unknown. This law of substitution, though apparently unjust, works well here; for all the relatives become a detective force and soon produce the culprit, or, shielding him, calmly endure the punishment as just. The honors of a literary degree and the gains of trade are also shared by all one's relatives to the third and fourth generation and the remotest consanguinity. This is a part of the out-working of that paternal idea in government which runs through the whole system from the Emperor upon the throne to the beggar on the dung-hill. If the Yellow River suddenly rises in a destructive flood, or a famine sweeps over the province of Chihli, Viceroy Li bemoans his sins and errors and promptly recommends himself

for degradation or punishment because through his errors and stupidity he has called down upon his children such fearful woes.

The exaltation of learning is unsurpassed in any other part of the world. Nowhere does scholarship reap greater rewards. The competitive examinations lie at the base of official selection. Though all graduates cannot obtain appointment to office, each becomes an "expectant" official, and the law of influence has more or less to do with his early appointment to a vacancy. However, each graduate finds an honored position of great influence among his own people and in the district in which he may reside. The literati are supposed to possess great wisdom and hence become arbitrators in large numbers of cases which are thus settled out of court, and for which he reaps a reward.

My experience with the high officials of this province does not lead me to agree with Sir Robert Hart, in his statements regarding the

### Offensiveness of Extraterritoriality.

Its abolishment at present would mean the abolishment of the foreigner. With their ignorance of international laws and the laws of foreign nations, the officials greatly fear international complications, and are relieved of responsibilities by the present system of consular courts. In the case of a foreigner against a Chinaman, the case goes before a Chinese court, or, as at Shanghai, it may be tried by a mixed court composed of Chinese and foreign judges. The case of a Chinese, or other foreigner, against a foreigner must be tried before the consul of the latter and be settled according to the laws of the nation to which he belongs. I recall a case of infringement of patent rights which had been bought by Americans from a Chinaman. The native was the first one in the country to secure a patent on an invention for cotton spinning. His machine differed in some important particulars from any machine in existence, and has been patented in several foreign countries. Being unable to put the machine upon the market, he disposed of his rights to the Americans. The model and specifications which were sent to Peking mentioned only foot power for operating it. Other persons clandestinely obtained one of his machines, and made others which they placed in a mill on a mountain stream, whose waters supplied the motive power. The claim of infringement was disallowed — 1. Because patent rights were only recently granted to any, and only to and for the benefit of natives, no provision having been made for the sale or transfer of said privileges to other natives or foreigners. 2. As the inventor had only mentioned foot power in connection with the running of his machine, he had no right to object to another inventor operating the same machine by water power. They ruled that the latter embodied a new invention or improvement which carried the right to make and operate the whole machine. As none of these things had been provided for by letters patent or in imperial decrees, no defence could be maintained. There is no law for the granting or protection of patents or trademarks for foreigners in China, although partial protection of foreign trademarks has been secured in some localities through the favor of local mandarins.

### Chinese Law

as administered in most Chinese courts throws the burden of proof on the defendant. He is regarded as presumably guilty until he proves his innocence. In many cases torture is resorted to to compel confession — a rule which is not very dissimilar



to the old-time water test for witchcraft, by which if the accused sank and was drowned he was declared innocent; but if he or she floated, their guilt was proven and they should be hanged. There is no jury system and no pleading lawyers, although men familiar with the laws and customs prepare petitions and other papers, but are not allowed to plead before the judge. There is a bench, but no bar. As a spasm of kidnapping has recently appeared in the United States, it may be of interest to know how such cases are dealt with here where it is regarded as one of the most serious of offences. I knew a case a short time since in which four men had carried on quite a trade with the Shanghai slave market by stealing children, chiefly, and selling them to natives in the native city of Shanghai. They were finally caught red-handed in their devilish work, and were made to suffer the extreme penalty of the law. Each one was placed in a cage made of stout poles about the height of his head, which protruded through a hole in the solid board top, which closed tightly about his neck, his toes barely reaching the floor. In these cages they were placed in a crowded thoroughfare, exposed to the jeers of the passers-by, who seemed to treat it as a huge joke. What the sufferings of the poor wretches must have been exposed to the fierce rays of the sun with the glass at 95 in the shade, and without food or water, is dreadful to contemplate. Sometimes a friend would place a brick under the feet of a sufferer, or bring him a drink of water, but this only prolonged his misery, for each was sentenced to remain there until death ended his sufferings. The end came at last, when each became too weak to support himself on his feet and was suspended by his chin, and slow strangulation put an end to their sufferings near the close of the third day.

#### Revenge by Suicide

is quite common among the poorer classes. I have known several cases, and in one cut the rope of the poor fellow whose life was almost gone, as I found him hanging near dusk one evening close by the house of a friend. Not long since a beggar of the city made himself a nuisance to the proprietor of a cloth shop, as he refused to move on until supplied with "cash." The merchant scolded him roundly in language unfit for polite ears, which so hurt the beggar's feelings that he resolved to be revenged in the way common with such fellows. In the dusk of the evening, when the store was being closed, he managed to smuggle himself inside the shop, and by the aid of a friendly rope and rafter, slung himself by the neck, and was launched into eternity. Next morning the *Tipo*, or local constable, called at the shop to take soundings as to the wealth of the proprietor, and being apparently satisfied with his examinations, reported to the next higher official that a man had been forced to hang himself in the cloth shop by some one unknown, but for whom of course the owner of the shop was responsible, and concluded by asking the *Chehsien* to go over and make the usual *post mortem* examination. This was done, and when the *Chehsien* returned to his yamen that morning, he was accompanied by the owner of the shop and all his employees, leaving only the women of the family to look after the shop and its business while the merchant languished in prison until the enormity of his crime was determined, or he might obtain release by the payment of several hundred taels and a promise to give the beggar a respectable funeral, with feasts, etc. Custom requires that the person on whose property a dead body is found must be at the expense of the burial; and it is quite common to have

a dying person taken in the night to the doorstep, or if possible into the yard, of some wealthy person, that his course may be finished there and thus a proper burial be insured.

Foochow, China.

### THE FORWARD MOVEMENT IN NEW ENGLAND

REV. GEORGE A. COOKE.

WHAT grand possibilities lie before the Methodism of New England! If those who are now members of our Conferences and churches would wholly consecrate themselves to God, and then move forward with a courage born of heaven, we could easily double the membership and quadruple the power of Methodism in a single year. Methodism needs a new anointing, a baptism of holy fire. We need this more than we need any earthly favor or gift. May the Holy Spirit, like a refining fire, go through our hearts, sanctifying us unto God — a peculiar people, zealous of good works!

Confession is good for the soul. We have often taken counsel of our fears; we have repeatedly hedged in presence of difficulties; we have sometimes compromised the terms of the Gospel in order to avoid the frown of an ease-loving world. God has rewarded us according to our asking. He has given us the desires of our hearts, but He sent leanness unto our souls. He has left us to our doubts, and our fears, and our weakness; and we have become croakers and pessimists and time-servers. May the good God forgive us! He says He will if we confess our sins.

The Head of the Church has said that if we had faith as a grain of mustard-seed we could remove mountains. May we at least secure faith enough to remove the fog-banks of pessimism from the sky of New England Methodism! Our work is in the future, not in the past. Our opportunities and our responsibilities lie before us, not behind us. Let us resolutely set our faces toward the sunrise; it is full of the glow of coming splendor. The past century has had much of victory for Methodism. Many a lip and pen have sounded the praises of the fathers, who wrought nobly and well. Peace to their ashes! Is not the story of their deeds safely embalmed in the histories on our book-shelves, and in the traditions and memories of the older people? It remains for us of a younger generation to make the future heroic and glorious — so glorious with spiritual triumphs that the past will be forgotten by reason of the glory that excels. By every law of nature and of grace the future of Methodism should be more tremendous in its power and more wonderful in its achievements than the past has been.

Medford, Mass.

#### The New Methodism

The new Methodism is worthy of honor. The Methodist Church today is no weaker, no less pious or less successful than the old. Ruffles are not Babylonish; a ribbon is not carnal; church bells are not anti-Christian, and pianos are not devilish inventions, as many of the fathers thought. This age is better than that. Old-time Methodism had great faith, but had credulity also. It had zeal and enthusiasm, but there were visions, and illuminations, and hysterics. It had benevolence, but nothing equal

to the benevolence of modern times... Wesley planned Methodism for all classes of men, and in refined communities he encouraged an elegance and dignity of worship which even surpassed that of the English State Church, while in uneducated communities he encouraged the methods now known as Salvation Army methods. But he believed in the organ, and wanted it played softly during the celebration of the holy communion. The new Methodism is a return to Wesley's idea. — DR. C. M. COBURN, in *Chicago Tribune*.

### THE TESTED REFUGE

REV. GEORGE MATHESON, D. D.

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee." — PSALM 20:1.

"THE name of the God of Jacob!" I thought that was the very thing which was not revealed. I thought the angel that struggled with Jacob refused to give his name! Yes, but he gave his blessing. He left behind him something by which he could be distinguished from all other presences — something which marked out his identity from all beside. It is this, I think, which the Psalmist here takes hold of. I understand him to mean: "May your religious refuge in trouble be no party cry, no special church, no sectarian name! May it be precisely that which you cannot name, which you can only feel! May your name for God be 'the God of Jacob' — the God who in the struggle of a human soul sent a blessing through the pain — the God who gave power through a shrunk sinew and strength by halting on the thigh!" That is what I take the Psalmist to mean. And truly it is the only kind of refuge that will do for a "day of trouble" — for the time when the trouble remains. It is only the God of Jacob that gives strength in trouble. The God of Abraham and the God of Isaac give strength by taking trouble away — Abraham gets back his son, Isaac renews his wells. But the blessing of Jacob comes in his calamity — comes by the very touch that lames him. The struggle itself is his blessing — not the cessation of the struggle. The angel that wrestles with him is, in the very act of wrestling, a herald of the dawn. The day is breaking just where Jacob's heart is breaking. His is a refuge, not from the flood, but in the flood. All former men are saved by rescue; Enoch escapes death, Noah survives the waters. But Jacob is saved in the waters; he is supported in the midst of the storm; he ascends through the medium of his chariot of fire.

May the God of Jacob be my refuge! The angel I need is a strengthening angel — my Lord's Gethsemane angel. It is not often now that an angel rolls away the actual stone; the calamities of life are not, in my day, miraculously lifted. But still there remains a defense for me — the name of the God of Jacob. The strength of Gethsemane is not dead. The place where Jacob stood, the place where Jesus stood, is waiting for me still. Still can I find the nameless strength, the incomprehensible peace. Still can I drain the cup and not faint; still can I bear the cross and not die. I cannot say that my Father will avert the cup; I cannot say that my Father will remove the cup; but I can always say that my Father will make the cup tolerable. Not always can I repair to the God of Abraham — ask exemption from the wood and the fire. But ever can I repair to the God of Jacob. Ever can I ask a voice from the burning bush — the voice that forbids it to be consumed. Ever can I claim the peace in pain, the rest in wrestling, the calm in conflict. Ever can I expect the bow in the midst of the cloud, the bread in the depth of the desert, the garden by the side of the tombstone. These are the miracles of the God of Jacob. — *Christian World*.



## THE FAMILY

### AN EMPTY DAY?

"An empty day," I said, when from His hand

I took it first, what time the dawn grew gray.

Void of the work and joy that I had planned;

An empty, bitter day!

"How shall I face the long, still hours?" I said,

"The slow, sure hours whose silence is not peace,

As one by one they pass with even tread Until the daylight cease?"

I bowed mine head, and said: "God help me bear

The cross of these forsaken hours, I pray,

As in Thy sight." Then first I was aware Of Patience in my day.

One after one the silent hours went past, Nor joy nor hope came near my lot to share,

Nor blessed work, to hands which pain held fast;

Yet they were hours of Prayer.

And while I waited, and they still went on,

Infinite yearning drew my heart above, Outreaching to the gates where Christ has gone,

So they were hours of Love.

One other Guest I knew, when far away The last still hour through sunset portals trod;

The presences that filled my empty day, Prayer, Patience, Love, and God.

— MABEL EARLE, in *S. S. Times*.

### Thoughts for the Thoughtful

As I came down along the moor  
I saw the window-light,  
Clear shining out across the dark.  
A welcome to the night:  
And these two glories, home and star,  
The very near and very far,  
Were like to one delight.

— Josephine Preston Peabody.

In living together, our main duty is to compromise, not principles, but those things, especially our own, which yet cannot be indulged in without injustice or injury to others. — J. F. W. Ware.

Common bricks soaked in oil become available for fuel; but, the finer the grade of bricks, the better the result. Human beings are like bricks. Even commonplace men and women give out light and heat, if filled with the oil of the Spirit. But, the finer the clay, the better the result. — *Christian Register*.

There is a kind of primrose named in the nursery catalogues which is said to bloom all the year around. A large pot of this plant has flowered continuously for five years. That is a good symbol of the thankful spirit that is grateful in storm as well as sunshine, and in adversity as well as in prosperity. — *Christian Endeavor World*.

I never knew her fail to find happiness where she was placed, and good in whomsoever she came across. Whatever her circumstances might be, they always yielded to her cause for thankfulness, and work to

be done with a ready and hopeful heart. — *Horatia Eden*.

There are no mile-posts among the stars. Light and space quite sweep away our little measurements. So some day will our years be caught up in the Eternity to which we belong. How glorious to be forever the Lord's! — *Mattie D. Babcock, D. D.*

The great vitalizing element that gives power to both faith and duty is the living God with His personality and character, and the possibility of holding actual communion with Him. The glory of religion lies in the reality of the good God. — *William Newton Clarke, D. D.*

In the Bible there is more that finds me than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being, and whatever thus finds one brings with it an irresistible evidence of its having proceeded from the Holy Ghost. — *Coleridge*.

Let us understand the meaning of all that comes to us. The knife is sharp, and the tendrils bleed, and things that seem very beautiful and very precious are unsparingly shorn away; and we are left bare, and, as it seems to ourselves, impoverished. But oh, it is all sent that we may fling our force into the production of fruit unto God. And no stroke will be a stroke too many or too deep if it helps us to that. Only let us take care that we do not let regrets for the vanished good harm us just as much as joy in the present good did; but let us rather, in humble submission of will to His merciful knife, say to Him, "Cut to the quick, Lord, it only thereby my fruit unto Thee may increase." — *Alexander Maclaren, D. D.*

Look back over the history of the Hebrew race, you will find the moral life of that race ever depicted as a strife between two. Go where you will, you are ever confronted by a pair. Every lamb has its opposing lion. Abel has his Cain; Abraham has his Lot; Isaac has his Ishmael; Jacob has his Esau; Joseph has his "Brethren;" Moses has his Amalek; Joshua has his Achan. In David the two pass into one. He becomes the heir to a double heredity. The strings of his life-harp are swept by two impulses — a south wind and a north — the one bringing music, the other discord. When you see him proceeding from the altar of God to a life of sensuality, it is not correct to say that he has had a fall from grace. If you walk through a town and at certain parts come to vacant spaces, will this prove that the city is losing its inhabitants? It will prove the reverse. These vacant spaces are the survivals of yesterday. They suggest that yesterday there were no buildings at all — that the present amount of population has been planted on spots which were originally in the same condition. So is it with the bad deeds of David. They are survivals of an old time — not falls from new grace. Not all at once could the city of God be built within him. Not all at once could the barren swamps be filled with homes and hearths of culture. Not all at once could the wild beasts of the forest be rooted out and the voice of Man be made to echo through the waste places. Not all at once could the forms of the past that lived within him die — the violent Cain, the wild Ishmael, the selfish Lot, the reckless Esau, the deceitful brethren of Joseph. These remained as the memories of yesterday; they waited the expansion of the city to clear them away. — *GEORGE*

MATHESON, D. D., in "Representative Men of the Bible."

God has His own arithmetic, it is not ours. God has His own economy, but it is not the economy of man. Things are not measured here and weighed in scales, and nicely calculated and numbered out. The spirit that breathes through universal nature is the spirit that brake the alabaster box. That heather at my feet is flinging off its seeds in such countless millions, that this one patch could cloak the mountain-side in purple. Yon birch that shakes its leaves above my head could fill with seedlings the whole belt of wood. The sun is shining upon dead Sahara as well as on the living world that needs it. And the gentle rain that falls on the mown grass is falling just as sweetly on the granite rock. What mean these myriads of living things? Was He utilitarian who formed and decked the twice ten thousand creatures who dance and die upon a summer's eve? Have we not here in primal force the spirit that prompted Mary to her deed? There is a royal extravagance in nature. There is a splendid prodigality. There is a seeming squandering of creative power. Let men believe it is the work of carelessness, or of a dead and iron law; but as for us, we shall discover in it some hint that God is Love, until the day break and the shadows flee away. — *REV. G. H. MORRISON, in "Sunday Evenings in a City Pulpit."*

Was the trial sore?  
Temptation sharp? Thank God a second time!  
Why comes temptation but for man to meet  
And master, and make crouch beneath his foot,  
And so be pedestaled and triumph? Pray,  
"Lead us into no temptation, Lord!"  
Yea, but, O Thou whose servants are the bold,  
Lead such temptations by the head and hair,  
Reluctant dragons, up to who dares fight,  
That so he may do battle and have praise!

— *Robert Browning*.

### THE FROZEN FUCHSIAS

ADA MELVILLE SHAW.

IT was before the day of the young people's societies. But in the town of Wenonah there was a circle of young folks banded together for Bible study and Christian culture. Harold Horton had recently joined the circle and was taking up the course of Bible reading and study with his characteristic, impetuous zeal. The members took turns in leadership, much as they do now. Harold was always eager for his turn. He was an apt student, a lover of books, and knew where to find such helps as were needed in Bible study. The circle of "Christian Culture-ists," as they sometimes called themselves, were proud of Harold. He was certainly very proud of himself.

One Saturday evening, he sat by the fire with his Bible on his lap, much perplexed. It was his turn to lead the circle's thought the next afternoon. The theme seemed to him a dull one. He could not make much of it. It was stated thus: "Form of godliness or the power?" The reference was: 2 Tim. 3: 5.

"I cannot make anything out of it," he exclaimed, at last, shutting the Book with some impatience. "Guess I'll go skating and trust to luck. I'll think of something when I get up to speak."

He swung his skates over his shoulder and had his hand on the door-handle when his name was called.

"Yes, mother," he answered. His



voice was cheerful enough, but there was a frown on his face.

"I am going to bed, dear. I do not feel very well. Are you going out?"

Harold hesitated a moment. Then he walked to the foot of the stairs leading to his mother's room.

"I thought I would go skating, mother. It is full moon."

"Can I depend on you to attend to everything when you come home? It is a bitter cold night! I am almost afraid to have you go skating, dear."

"I will not stay long."

"Well, be careful. Come home before you chill. Shake the coal fire down the last thing and put on a full scuttle of coal. The stove in the dining-room will need more wood. There's a big block in the kitchen. We will have to keep the kitchen fire all night, too. Draw some water when you come in, Harold, and then take out the plug. Will you be careful, my son?"

"Sure! Where's Mary?"

"She is in bed. Her neuralgia is bad again. Harold"—

"Well?" The boy's voice was decidedly impatient now, and he gave the skates a jerk that made them clatter significantly. He could not see the cloud that passed over his mother's face. He knew it was there, however.

"Never mind. If you will attend to things"—

"I'll take care of them all right. Good-by!"

Mary nestled close to her mother under the warm quilts.

"What is the matter, dear? Is the pain worse?"

"No, mother. I was thinking about Harold. He seems to be more selfish and thoughtless all the time. He should have stayed at home tonight."

"We must not expect too much of a school-boy, Mary. He does not go out very often at night. He is full of the Thatcher prize, too."

It was late when Harold came back. Mary was sound asleep, but the watchful mother heard. Ah! the boy was not forgetting! He was a pretty good son after all. Mrs. Horton heard the rattle of the stoves, the noise of the pump, and the little slam of the cellar door, which noises, translated, meant that the fires would keep all night, that water was drawn in case the pump should freeze, and that Harold had gone down to take out the plug to lessen the chance of freezing.

The arrangements for providing the small houses in that new Western town with water were crude enough. An iron pipe was driven through the soil till an "aqueous substratum" was reached. An iron pump did the rest. In the Horton cottage this drive-well was sunk in the northeast corner of the cellar. The pipe ran up through the kitchen floor. An iron sink set down on the floor, and the pump, completed the whole water and drain arrangement for the house. A pipe ran from the sink through the wall of the foundation, opening out under the back porch, whence the waste water ran over the ground, to evaporate, sink in, or accumulate, as the case might be. The "plug" referred to was a precaution against freezing. There was a small round hole in the well pipe, a foot or

so above the cellar floor. Into this a wooden plug fitted. When the weather was bitter cold, this little plug was withdrawn, the water ran out from the pump, and sank in the pipe below the reach of the frost. When the plug was not removed, a freeze-up caused serious trouble. Sometimes it took hours to "thaw out the pump," when the hot water used had to be brought first from a neighbor's, or snow melted.

It was late Sunday morning when Harold awoke. He had been dreaming that he had won the Thatcher prize.

"That dream will not go 'by contrary,' anyhow," he said to himself, hurrying into his clothes. "I'm ahead of the whole class."

The Thatcher prize was offered by one of the early settlers of Wenonah, a man who believed in the great West and its possibilities, and did his best to attract young people thither. To the pupil, boy or girl, of the high school graduating class, this citizen offered a prize of \$250 in gold, if the following conditions were fairly met: No tardy mark throughout the year; no marks for poor conduct; an average of 95 per cent. for all class work through the year; 100 per cent. in some one study through the year; a general average of 95 per cent. examination record each term, with one study ranking 100 per cent. at each term examination.

This was in the days of "marks." Teachers had almost as much to do in counting marks and averaging records as they had in preparing for and conducting recitations.

It was Harold's graduating year. Fall term had passed, and he stood sure for the Thatcher prize. This was February of the winter term, and he was clearly ahead. His averaged record was 98½. In mathematics and history he was keeping up steadily to the 100 mark. As for promptness and good conduct, those were "easy," he said to himself.

This Sunday morning he ran downstairs lightly, whistling a hymn. He felt very happy. The stairs led into the dining-room. The first sight that met his eyes was his mother on her knees before the big sheet-iron "heater." The fire was out. She did not look up as he came in.

"What's the matter?" asked Harold, briskly. "Fire out? I'll fix it."

"There's more to fix than that," called Mary from the kitchen. "Oh, you are a nice one to trust! All the fires out—the pump frozen tight—and look at mother's fuchsias!"

Harold glanced into the parlor where the stand of plants faced the south window. "I don't see anything the matter with them," he said, boldly. His heart knew well why the fires were out and the water frozen, but fear made him pretend ignorance. Mary was clearly in a temper. She met him as he turned away from the plants and whirled him about again.

"Frozen stiff—every one of them!"

Harold could hardly believe his eyes. There were four of them—handsome plants that his mother had brought from the East, rare varieties with which she had been unusually successful. They had been in bloom for some weeks now, and Mary knew better than Harold had cared

to know what pleasure Mrs. Horton took in her graceful pets.

Sure enough, every leaf and flower were rigid. They were perfect in form and coloring, though dead. The first warm breath would cause the beautiful foliage and bloom to drop in the ugliness of decay.

"Aren't you ashamed of yourself?" cried the indignant Mary. "Nicely mother and I can depend on you to do things! She says she heard you at the fires and the pump last night. Much you did! And you never took the plug out at all. You can just go and take off your Sunday suit and work. Every bit of coal has to be taken out of that stove. And you've either got to carry water in from next door or melt snow. There's water enough for coffee, and that's all. You did not do one thing mother asked you to—selfish fellow! She'll be sick after this—maybe die, and it will be all your fault!"

"Mary!" cautioned a gentle voice from the next room. "Be careful, dear."

"Well!" ejaculated the indignant girl, falling back on the phrase girls use when they care the most, "I don't care!"

It was a dismal breakfast. The rooms were cold. Harold's coffee burned him, and the toast choked. He saw that Mary was suffering acutely from neuralgic pains, and his mother's pale face hurt him more than any rebukes she could have administered.

By hard work domestic matters were pretty well righted an hour or so before time for the young people to meet for their Bible study. But there was a cloud on each of the three faces. Mary was grieving over the cough that shook Mrs. Horton's delicate frame. The mother was grieving over her son's sullen silence. He had certainly tried to deceive her the night before, moving about the stoves and pump, but not performing the requested duties. Selfishness had beaten down honor. Harold's heart was like a stone within him because of faults unconfessed and harm done by his selfish, deceptive shirking. But he would not confess his wrong.

He went up to his room to get ready for the lesson. Thoughts would not come. He was determined to make them come.

"Harold, come downstairs by the fire. You will catch your death of cold up there." Mrs. Horton's voice was kind and grave. Harold's answer was to bang his door, shutting out whatever heat might have gone up to his room from the warm rooms below. Then he opened his Bible and went resolutely to work. He must find some analogy, some illustration, for the text.

Ah! Yes, he could use that—the picture of the frozen fuchsias—perfect in form and color, but dead; having a form of life, but frozen.

Ideas began to come thick and fast: the heart dead in sin, frozen, but having a semblance of godliness in perfunctory deeds.

"I knew I could figure it out!" Harold forgot his troubles in the flush of mental victory. He could make quite a little sermon. Yes! There was another illustration—the cold stoves. They were excellent stoves, the draughts were perfect,



they were polished till they shone again, but they were full of ashes, dead, cold. Clear out the ashes! Pick out the clinkers! Get rid of bad habits! Put in fresh fuel. Start over. Get on fire — get converted — "Why, I can make a *splendid* talk!" said this strange boy to himself, his cheeks flushed with pride.

One more illustration: the frozen pump. It looks all right. In fact, the machinery is intact. But the water is frozen. Sin freezes the heart. The well of salvation is useless when there is frozen water in the heart. "Capital!"

It was just an hour to meeting time. Harold wished the hour was over. He felt eager to hear himself address the circle. Most of them were his classmates. They knew he would win the Thatcher prize. He turned the pages of his Bible thoughtlessly. An underlined passage caught his eye. He read it over. *What?* Something made him forget his pride in the "little sermon" he had prepared. His eyes were glued to one spot on the open page. Over and over, and over yet again, he read the words:

*"They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."*

The hour for the meeting was past when Mrs. Horton opened her son's door. "Harold, my boy, what is the matter? Are you ill? It is wrong of you to sit in this cold room. Have you forgotten the meeting?"

With a cry like a wounded animal, Harold hid his face on his mother's shoulder.

"Come," she said, "come down where it is warm — you will certainly be ill."

There, in sight of the poor frozen fuchsias, whose foliage now hung formless and discolored, Harold opened his heart to mother and sister, confessing not only the wrong of the night before, but the deeper wrongs out of which that had sprung.

The members of the circle wondered why their leader had not come. They wondered still more when he failed to appear in class on Monday. Some of them called at the house. He met them at the door himself.

"My mother is ill," he said. "I am needed here."

"Can't your sister take care of her?"

"Not all alone."

"But you will lose the prize!"

"Then Cox will get it."

"Oh, Cox! Who's Cox?"

"He needs it more than I do, and deserves it a whole lot more."

That was all Harold would say. His mother was indeed ill, and it was several weeks before she fully recovered from the effect of the cold rooms that Sunday morning, plus the pain and anxiety she had suffered about her son.

But the cold was at last overcome. Joy took the place of pain, for Harold was learning something new every day about the power of true godliness of heart.

And Cox? He was the son of a poor man who had ambitions for his boy. Charlie Cox was to be a lawyer. It is hard for very poor men to educate their sons. Cox had met the conditions of the prize all the year, but up to that month of February, Harold had kept just a pace

or two ahead in the general averages. Indeed, he had wanted the prize more to "beat Cox" than for any other reason.

"Horton, is there no way you can make a big spurt and catch up?" asked Cox one day, who was genuinely sorry that his classmate's averages had fallen below grade.

"Yes," said Harold. "There is I could do it — but I'm not going to."

"Why?"

It took Cox several years to find out what Harold's answer really meant: "Because it is the *power* of godliness I'm after. Mother needs more of me, and you need more cash. See?"

Chicago, Ill.

### BECAUSE OF ONE

Because of one dear infant head

With golden hair,

To me all little heads

A halo wear;

And for one saintly face I knew,

All babes are fair.

Because of two wide, earnest eyes

Of heavenly blue,

Which look with yearning gaze

My sad soul through,

All eyes now fill mine own with tears,

Whate'er their hue.

Because of little death-marked lips

Which once did call

My name in plaintive tones,

No voices fall

Upon my ear in vain appeal

From children small.

Two little hands held in my own,

Long, long ago,

Now cause me as I wander through

This world of woe

To clasp each baby hand stretched out

In fear of foe.

The lowest cannot plead in vain —

I loved him so.

— Selected.

### Cultivate Cheerfulness

THE Wise King discerned truly when he said: "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." What health-giving influence goes forth from men and women who are habitually cheerful! How contagious is their good humor! What sunshine they seem to radiate over everybody and everything! Bad temper skulks away from their presence; and fretting and fault-finding seem to find no place.

But have you not discovered that habitual cheerfulness is rather a rare virtue? Study the people you meet as you walk through a crowded street. Do you find many really happy faces — faces that indicate inward content and rest of spirit? You find abundant evidence of care, and worry, and strain, and restlessness; but not very much of real cheerfulness.

We are too apt to consider cheerfulness as a special gift. We say of one man, "He was born with a sunny temperament," and of another, "He is naturally inclined to look on the dark side of things." And we let the matter rest there, as if that were the final decision. We excuse our own bad moods, and ill temper, and phases of disagreeableness, on the same basis; and often accept it all as a matter of course, just as we accept our personal appearance, or our special environment.

But is this the right way of settling the question? Because it is easy for us to grumble and fret and "feel blue," must we therefore continue all our lives along this gloomy path? Or may we not climb up to sunnier plains? May we not exercise self-control and will-power in the cultivation of a better attitude toward life?

Cheerfulness is something that each one

of us may cultivate. Not all may do this with equal ease, or with the same expenditure of time and effort; but it lies within the reach of all. We may, by God's grace, learn to disregard our bad moods, to repress our ill feelings, to force ourselves to act and speak pleasantly, even when this is hard work. We may resolutely look on the bright side of things, and refuse to think of the dark side. We may form the good habit of counting up our blessings instead of brooding over our misfortunes.

Prof. James, in his admirable book, "Talks to Teachers and Students on Some of Life's Ideals," says: "Action and feeling go together; and by regulating the action, which is under the more direct control of the will, we can indirectly regulate the feeling, which is not. Thus the sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, to look round cheerfully, and to act and speak as if cheerfulness were already there. If such conduct does not make you feel cheerful, nothing else on that occasion can. So, to feel brave, act as if we were brave, use all our will to that end, and a courage-fit will very likely replace the fit of fear. . . . To wrestle with a bad feeling only pins our attention on it, and keeps it still fastened in the mind; whereas, if we act as if from some better feeling, the old bad feeling soon folds its tent like an Arab, and silently steals away."

And for us, as young Christians, is it not our duty to create around us a sunny atmosphere? Should we not attract, rather than repel, in order that we may accomplish the most good? If we are doing the Master's bidding in the right spirit, ought not our faces to look glad, and our voices to have cheerful tones? Some one has said: "Of all the lights that we can carry in the voyage of life, joy shines the farthest out to sea." It is our privilege so to live as happy children of God, that we may let our light shine, and glorify our Father in heaven. — CAROLINE A. WATTERS, in *Presbyterian*.

### Hindering Help

THERE are many well-meaning persons who mistake their own liking to be busy for a desire to help others. Real helpfulness is keen-sighted, and never so occupied with itself as to become a hindrance.

"That Miss Culson," said Hannah, the maid, speaking of a young woman staying at the house for a few days, "she worries me to death tryin' to help. No matter how quiet I slip down in the mornin', she's right after me. 'Let me do that,' she says when I begin to set the table, and so I leave her and go to make the coffee. 'Then she calls: 'Where'll I find the spoons?' and 'Where's the napkins?' till I have to leave what I'm at and show her. About that time she'll leave the table to me and do the coffee, but I don't get half through before she's wantin' to know whether I clear it with water or an egg and where I keep the eggs. It's the same way about the toast and oatmeal. Then she runs down cellar to bring up things, and don't know where one of 'em is, and I have to run after her. She thinks she's helpin' me, but she makes me do everything helter-skelter tryin' to help her. I'm most wore to fiddle-strings by the time a meal's ready." — *Wellspring*.

— A Marysville schoolma'am was teaching her class the mysteries of grammar.

"Now, Johnny," said she, "in what tense do I speak when I say, 'I am beautiful?'"

The little fellow answered, quick as a wink, "The past." — *Epworth Herald*.



## BOYS AND GIRLS

## A CHANGE OF OPINION

"My name is so old-fashioned!"  
 We heard our Nancy say.  
 "Nobody'd ever 'magine  
 That I could laugh and play,  
 It sounds so prim and quiet."  
 Then mother brought a book  
 With names and stories in it,  
 And told her where to look.  
 She read about "Obedience,"  
 And "Thankful," and "Discreet,"  
 Her great-great-great-grandmas,  
 All merry maids and sweet.  
 She read of "True Repentance,"  
 Of "Weep Not," and "Resign,"  
 Of "Plenty," "Meek," and "Modest,"  
 "No Merit," and "Decline,"  
 Of "Charity," and "Willing,"  
 And then she raised her head.  
 "Why, Nancy's quite a gay name!"  
 Our little maiden said.

— ELIZABETH LINCOLN GOULD, in  
*Youth's Companion.*

## THE CLOUD-SHIP PASSENGERS

HELEN M. RICHARDSON.

"DEAR! dear!" said the Cloud.  
 "If I don't hurry, I shall not  
 be in season!" And it sailed along so  
 swiftly that the little Snowflakes cuddled  
 up inside began to wish they were back  
 in Iceland.

Ever since they had expressed a desire  
 to visit the land of Flowers and Sunshine,  
 the Ice King had promised to send them  
 along on the first cloud vessel that set  
 sail.

Snowflakes had traveled this way be-  
 fore, and the captain, North Wind, knew  
 how necessary it was that he should  
 reach port on time; so he spread his can-  
 vas, and with much pumping of wind  
 steam the cloud-ship sped through the  
 sky.

Way down below, the people saw the  
 cloud vessel coming, and some were glad  
 and some were sorry. Among the latter  
 were those who had welcomed snowflakes  
 so many times that they knew their com-  
 ing meant good-by to the flowers; for it  
 was a strange fact that the two never  
 could live together.

There was one thing the Ice King had  
 not told the Snowflakes before they started,  
 and this was that they would never come  
 back again. But the Snowflakes had  
 been so anxious to start off, I do not think  
 they would have listened if he had told  
 them.

At length the little cloud-ship passen-  
 gers became so frolicsome that one fell  
 overboard. Another, in its desire to see  
 what had become of its companion, fell  
 overboard also. Whereupon Captain  
 North Wind grew furious. He blustered  
 about and blew his trumpet so loudly that  
 the Snowflakes grew frightened, and one  
 after another they slipped over the side of  
 the ship and went whirling through  
 space.

After much aimless dodging about,  
 during which the Wind kept up a loud  
 shouting, the Snowflakes heard voices  
 calling to them:

"Hurry up! Hurry up, little Snow-  
 flakes! We are waiting for you to tuck  
 your warm white quilt around us."

Then the Snowflakes knew that they

had reached the earth, and that way up  
 above them was the gray cloud-ship out  
 of which they had fallen.

It was of no use for them to think of  
 getting back, for a Snowflake never was  
 known to travel in an upward direction;  
 so they cuddled close together, just as  
 they had done in the cloud-ship, and kind  
 Mother Nature lent a hand, and soon a  
 beautiful white quilt was laid over the  
 grass, and the flowers, and all the little  
 creeping things that had taken refuge in  
 their underground winter dwelling-places.

Occasionally North Wind rushed by,  
 and saw the venturesome passengers of  
 the cloud-ship in their quiet resting-  
 places. He did his best to disturb them.  
 If he succeeded in making them restless,  
 or in tossing them about, they always  
 heard Mother Nature's voice urging them  
 not to neglect the inhabitants of the Land  
 of Sunshine, sleeping beneath their beau-  
 tiful snow quilt. And then North Wind  
 would rush off to meet other cloud-ships  
 that might be on their way from the fro-  
 zen Northland.

The Snowflakes contented themselves  
 with the thought that, although they  
 might never hope to see the flower fairies,  
 they were very near to them, and were  
 keeping them warm while they were tak-  
 ing their winter nap.

Waltham, Mass.

## YOUNG FOLKS' READING

Books Chosen by St. Nicholas Girls  
 and Boys as Best to Their Taste

IN the Books and Reading Department  
 of the September *St. Nicholas* prizes  
 were offered for the best list of books, pop-  
 ular and profitable for girls and boys under  
 ten years of age, sent in by readers of *St.*  
*Nicholas*. These three lists were chosen by  
 the judges, no attempt being made, how-  
 ever, to decide in what order the three  
 should rank, and are published in the  
 Christmas *St. Nicholas*:

## LIST NO. 1

Alice in Wonderland	Lewis Carroll
A Child's Garden of Verses	Robert Louis Stevenson
The Birds' Christmas Carol	Kate Douglas Wiggin
Greek Heroes	Charles Kingsley
Hans Brinker	Mary Mapes Dodge
King of the Golden River	John Ruskin
Little Lord Fauntleroy	Frances Hodgson Bur- nett
The Prince and the Pauper	Mark Twain
Water Babies	Charles Kingsley
The Wonder Book	Nathaniel Hawthorne

## LIST NO. 2

Little Lord Fauntleroy	Frances Hodgson Bur- nett
Lady Jane	C. V. Jamison
Dorothy Deane	Ellen O. Kirk
What Katy Did	Susan Coolidge
Tommy Anne and the Three Hearts	Mabel Osgood Wright
The Admiral's Caravan	Charles E. Carryl
Little Men	Louisa M. Alcott
The Story of a Bad Boy	Thomas Bailey Aldrich
Black Beauty	Anna Sewall
The Wonder Book	Nathaniel Hawthorne

## LIST NO. 3

The King of the Golden River	John Ruskin
At the Back of the North Wind	George MacDonald
The Wonder Book	Nathaniel Hawthorne
The Merry Adventures of Robin Hood	Howard Pyle
Water Babies	Charles Kingsley
Alice in Wonderland	Lewis Carroll
The Beechnut Book	Jacob Abbott
Mary's Meadow	Juliana Horatia Ewing
Carrots	Mrs. Molesworth
A Book of Verses for Children	E. V. Lucas

## OUR DAISY CHAIN



Children of Rev. and Mrs. W. D. Woodward

These three bright-faced lit-  
 tle people are living in the  
 Gardner Lake [Conn.] parson-  
 age, but are now somewhat old-  
 er than when this picture was  
 taken. Their papa has two  
 churches and two parsonages  
 under his charge, but as he  
 cannot live in two houses at  
 once, he rents the city parson-  
 age in Norwich and lives out in  
 the country at Gardner Lake.  
 The little girl is Ethel Vera  
 [four years], and she and her  
 brother, Alvah Gray [three  
 years], have always been devoted  
 to baby Truman Hollis  
 [twenty months]. Ethel was  
 born in Connecticut, Alvah in  
 Rhode Island, and Truman in  
 Massachusetts. Very few Meth-  
 odist ministers' children, even,  
 can beat that record.

One day when Ethel was  
 three years old she saw her papa  
 looking in dismay at the leaves  
 of a sermon scattered over the  
 study floor by one of Catau-  
 met's southwest sales. Evi-  
 dently with a desire to extend  
 sympathy she remarked, earnest-  
 ly, "God was naughty," necessi-  
 tating a straight face on papa's  
 part while he vindicated the  
 Deity and duly blamed himself  
 for his carelessness in leaving  
 the papers where the wind could  
 strike them.

One morning three-year-old  
 Alvah crept into bed with papa,  
 and looking up at the ceiling  
 inquired: "Is the other side of  
 the ceiling near to God's din-  
 ing-room?" One day when  
 five years of age his little broth-  
 er Truman was playing Dog-  
 enes living in a little blue tub.  
 "Why is it Dioge-knees?"  
 asked Alvah. "Why isn't it  
 Dioge-fingers?"



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

### First Quarter Lesson III

SUNDAY, JANUARY 18, 1903.

ACTS 17: 1-12.

[Study Acts 17: 1-15.]

### PAUL AT THESSALONICA AND BEREÄ

#### I Preliminary

1. **GOLDEN TEXT:** *Thy word is a lamp to my feet.* — *Psa. 119: 105.*

2. **DATE:** A. D. 51, 52.

3. **PLACES:** Thessalonica, the chief city of Macedonia (the modern Saloniki) one hundred miles west of Philippi; Berea, the modern Verria, also in Macedonia.

4. **HOME READINGS.** Monday — Acts 17: 1-12. Tuesday — 1 Thess. 1. Wednesday — 1 Thess. 1. Thursday — 2 Tim. 3: 10-17. Friday — Dent. 6: 1-9. Saturday — John 5: 31-39. Sunday — Psa. 119: 97-112.

#### II Introductory

Released from the jail at Philippi, and leaving Luke behind to organize the converts into a church, Paul departed with Silas and (probably) Timothy westward. Amphipolis and Apollonia did not detain them long because they contained no synagogue, and their plan was to perform their work in the great centres of population and influence as far as possible. So they continued their journey until they reached the famous Macedonian city of Thessalonica, where they took up their abode in the house of a Jew "who had Grecised the common name of Jesus into Jason." Miserably poor, Paul was here compelled to resort to his trade to provide himself with the necessities of life, and the difficulty was enhanced by the prevalence of a famine, which caused the price of wheat to go up to six times its usual rate. But for the generous liberality of the Philippian converts, who over and over again sent him grateful contributions, the apostle would have been at a loss how to care for himself in the present or to plan for his future. But neither poverty, nor enforced manual labor, nor the pain which he still suffered from his scourging at Philippi, could quench his zeal. There was a synagogue in Thessalonica, and for three successive Sabbaths Paul reasoned with those present, explaining the prophecies, showing that they predicted a Messiah who should suffer and rise from the dead, and proclaiming that this was the Messiah whom he was commissioned to preach. The doctrine found hearers. Some of the Jews were convinced and were enrolled among the disciples; a great many Greek proselytes also, "and of the chief women not a few." But the reaction came here as elsewhere. The teaching was too revolutionary to suit the extreme legalists. They opposed the apostle, and at last, enraged by his success, they bired a band of roughs and scoundrels, the very scum of the populace, and attacked the house of Jason, intending to apprehend Paul and Silas and bring them before the popular assembly. Either Paul was absent at the time, or he and his companion had been warned, and had concealed themselves. Failing to find them the mob seized Jason and some other Christians and dragged them before the magistrates. "These fel-

lows," they asserted, "who have raised mischief everywhere else, have come here. Jason has taken them into his house. They ought to be tried for insulting the emperor, for they say there is another king named Jesus." But the rulers of Thessalonica showed themselves to be more reasonable and sensible than the duumviri of Philippi. They contented themselves with simply taking security from Jason and his companions, and dismissed the case. It was now evident, however, to Paul and Silas that their public work in that city had come to an end. The Jews were bitter, the populace excited. So the brethren sent away Paul and Silas by night unto Berea. Here a hearty welcome awaited them. The Jews in this place were not so narrow nor so prejudiced as was the case elsewhere. Not only did they candidly listen to Paul's arguments, but they themselves examined the Scriptures daily to see "whether these things were so." "Truth sought in this spirit cannot long remain undiscovered. The promise that 'they who seek shall find' was fulfilled at Berea, and the apostles' visit resulted in the conversion of 'many.'"

#### III Expository

1. **When they.** — Luke being left at Philippi, he no longer says "we." Had passed through Amphipolis and Apollonia — towns on the great Egnatian Road, thirty-three and sixty-three miles west of Philippi. The first-named was formerly called "Nine Ways," from the number of roads that met there. In neither town was there a synagogue, and both of them could be Christianized later from the neighboring cities. So Paul and Silas and Timothy probably rested in each, but "passed through." Came to Thessalonica — "a very important commercial centre, about one hundred miles southwest of Philippi. Under its old name, Therma, we read of it in Herodotus and Thucydides. It was rebuilt by Cassander, and named after his wife Thessalonica, sister to Alexander the Great" (Revision Commentary). Where was a synagogue — the synagogue of the district. "Paul's own account in his epistle to the Thessalonians interestingly reveals what his 'entrance' was after he had been 'shamefully entreated at Philippi.' He used no 'flattering words,' no 'cloak of covetousness.' 'Laboring day and night,' probably at his handicraft of tent-making, he refused to be 'chargeable unto any.' 'Holly and justly and unblamably' living himself, he could enjoin holy living upon others with a boundless authority" (Whedon).

2, 3. **As his manner** (R. V., "custom") was — following his Master's custom of teaching in the synagogues (Luke 4: 6). Paul always made his first appeal to the Jews; if rejected by them, he turned to the Gentiles. **Three Sabbath days.** — We are not to infer from this that his stay in Thessalonica was limited to three weeks — rather that his principal teaching of his fellow-countrymen occupied him that time. He founded a flourishing church here, composed chiefly of Gentile converts. Reasoned with them from the Scriptures. — He met them on their own and their revered ground. Apparently he founded no argument on Christ's miracles. Opening and alleging — unfolding the truth from the Scriptures and setting it forth. There is no hint in the word of dogmatizing. That Christ must needs have suffered (R. V., "that it behooved the Christ to suffer"). — Such chapters as Isaiah

53 would prove this. Risen (R. V., "to rise") again. — "For they, like the disciples themselves in earlier days (John 20: 9), 'understood not the Scriptures (such as Psa. 6: 10) that He must rise again from the dead'" (Cambridge Bible). That this Jesus whom I preach (R. V., "proclaim") . . . is Christ (R. V., "the Christ"). — "The scope of the argument is this: The true Messiah must die and rise again; Jesus has fulfilled that condition of prophecy, and is therefore the promised Messiah" (Hackett).

4. **Some of them believed** (R. V., "were persuaded") — referring to the Jews. Consorted with Paul and Silas — "cast in their lot with Paul and Silas; not only accepted theoretically their interpretations of prophecy, but practically adopted the Christian life with all the dangers which such a course entailed" (Abbott). — Of the devout Greeks a great multitude — more Greeks than Jews, and these mostly proselytes and regular attendants at the synagogue. But there were many outsiders also. "Ye turned from idols [1 Thess. 1: 9] to serve the living God." "Conspicuous among these was Aristarchus, the sharer of St. Paul's perils from mob violence at Ephesus; of his visit to Jerusalem, of his voyage and shipwreck; and of his last imprisonment" (Farrar). Chief women not a few. — Women seemed to play an important part in the social and religious life of Macedonia. They were allowed to hold property.

From their gallery or separating lattices these eminent ladies could hear the apostle's Gospel, and whether Jew or Gentile, they accepted the crucified Messiah. Yet while the apostle thus demonstrated a suffering Messiah, he must, as a counterpart, have drawn pictures of the Messiah on His throne of glory (Matt. 25: 31) so vivid as to leave a most solemn expectation of an immediate second advent in the minds of the young church (1 Thess. 4: 13-17). Of this error, the pernicious effect then, as in all ages, even our own, was great. There were some who neglected the duties of this life (2 Thess. 6: 12), and the apostle was obliged to write his second epistle to them in order expressly to correct the conception that that day was "at hand" (2 Thess. 2: 10) (Whedon).

5. **But the Jews** — those not "persuaded." Which believed not — omitted in R. V. Moved with envy (R. V., "jealousy") at the growth of the new faith, and the consequent danger to Judaism. Took unto them — as accomplices. Certain lewd fellows of the baser sort (R. V., "vile fellows of the rabble") — those who loitered about the markets or forum; the scum of the populace; ready for any mischief or excitement. Set the city in an

## Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Mrs. J. N. PERRY, care H. S. Copeland, Pike Road, Ala.

## Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.



uproar — a tumult so great as to affect the entire city. Assaulted the house of Jason — where Paul and Silas lodged. Sought to bring them out (R. V., "forth") to the people — either to the tender mercies of the mob, or to the public assembly.

6, 7. When they found them not. — Paul had suffered so much from the "Jews" that he probably anticipated their malevolence and sought a place of safety. Drew (R. V., "dragged") Jason and certain brethren. — Possibly the house of Jason was the meeting-place of the infant church. Unto the rulers — literally, "the politarchs." Thessalonica was a "free" city, the privilege having been granted because of the side which it took in the conflict between Augustus and Antony with Brutus and Cassius (B. C. 43). In Paul's day an inscription containing the names of seven of the politarchs was engraven on an arch over the Egnatian Way, which cuts the city in two. The stones containing these names were shipped to England in 1876, and are now in the British Museum. These that have turned the world upside down. — "There is more truth in this hyperbole than they suppose. The world is wrong side up and needs to be turned 'upside down' to be brought right side up" (Whedon). Do contrary to the decrees of Caesar. — Claudius ruled at this time. "Paul's unfolding the Messiah in His royal character as son of David and eternal king of Israel enabled the Jews to set Jesus against Caesar. It is the same deception as the Jews used in regard to Jesus before Pilate" (Whedon). Another king, one Jesus — naturally such a charge would excite suspicion.

5, 9. They troubled the people (R. V., "multitude") and the rulers. — They did not like to have seditious persons in their midst, nor to have the report go to Rome that such were harbored. Taken security — exacted of Jason and his companions a money or personal pledge that the peace should no longer be disturbed by himself or guests. This necessitated the departure of Paul and Silas, and prevented their return. The former alludes to it (1 Thess. 2:18) as the hindrances of Satan to his return. Sent away Paul and Silas by night — fearing another outbreak if they remained. Timothy apparently tarried for a while. Unto Berea — sixty miles northwest of Thessalonica. Although Paul had great success here, the name of Berea never occurs in his epistles.

The second European Church has had a distinguished history during the Christian ages. For centuries Thessalonica was the bulwark against the Turkish assaults and the lamp whence went forth a Christianizing light over the northern barbarians. The eminence of her Bishops, her Christian literature and her theo-

#### Ask and Receive

The readers of ZION'S HERALD are entitled to a free sample bottle of Liquid Veneer, which they can secure promptly by sending their names to the manufacturers and mentioning this paper.

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**WILL BEND AND DENT**

logical science, acquired her the title of the "Orthodox City" (Whedon)

11, 12. These were more noble — literally, "better born;" less narrow, less prejudiced. Received the word — manifesting a candid spirit. Searched the Scriptures (R. V., "examining the Scriptures") — proving or testing Paul's teaching of alleged fulfillment with the prophecies themselves. Therefore many of them believed. — "There was a close connection between their faith and the study of the Scriptures. Men cannot believe unless they hear (Rom. 10:14). A patient study of the Gospel usually leads to the acceptance of it" (Revision Commentary). Also of honorable women which were Greeks — R. V., "also of the Greek women of honorable estate."

#### IV Illustrative

1. Mr. Geo. Müller, founder of the Orphan Home, England, says: "In forty-six years I have read my Bible through a hundred times; yet it is always fresh and new when I begin it again."

2. You cannot read the Bible as you do other books. I visited Mr. Prang's chromo establishment in Boston and saw the process of printing the picture of some public man. The first stone made hardly an impression on the paper. The second showed no sign of change. The third no sign. The fifth and sixth showed only outlines of a man's head. The tenth, the man's face, chin, nose and forehead appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forth as natural as life. It looked as though it would speak to you. So, carefully and prayerfully read the Word of God — read the same chapter again and again — and the twenty-eighth time Christ Jesus will shine forth (Moody).

#### Consecrated Ingenuity

THE editor once applied the term, "consecrated ingenuity," to Rev. Dr. Louis Albert Banks. His ability is seen especially in the topics which he gives to his discourses. As an illustration of this fact we present the subjects of his sermons during the present month of January: "A Baby's Tears," Ex. 2:6; "A Young Man's Choice," Heb. 11:25; "The Man Left Behind," Ex. 2:20; "The Voice and the Flame," Ex. 3:2; "The Rejected Honor," Ex. 4:12; "A King's Ignorance," Ex. 5:2; "Sham Repentance," Ex. 9:27; "A Hardening Heart," Ex. 7:3; "The Saving Blood-Stains," Ex. 12:13; "The Guiding Pillar," Ex. 12:22; "A Drowning Monarch," Ex.

14:28; "Bitter Waters Sweetened," Ex. 15:25; "Flight and Escape," Ex. 14:9; "Wells and Palms," Ex. 15:27; "Aaron and Hur," Ex. 17:12; "God's Handwriting," Ex. 31:18; "The Golden Calf," Ex. 32:24; "Life's Climax," Ex. 32:32; "Hornets and Angels," Ex. 23:28, and 33:2; "Invitations of Mercy," Num. 10:29; "The Healing Serpent," Num. 21:8, 9; "The Sinner's Refuge," Num. 35:11; "Foretastes of Heaven," Deut. 1:25; "The Days of Auld Lang Syne," Deut. 32:7; "The Eagle's Nest," Deut. 32:11; "Rock of Ages," Deut. 32:31; "Trials Matched with Strength," Deut. 33:25; "Mount Pisgah's Summit," Deut. 34:1, 4; "End of the Trail," Deut. 34:5, 6; "Moses the Immortal," Mark 9:4.

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## OUR BOOK TABLE

**A History of the Babylonians and Assyrians.** By George Stephen Goodspeed, Ph. D., Professor of Ancient History in the University of Chicago. Charles Scribner's Sons: New York. Price, \$1.25.

This is the latest, and in some respects the best, presentation of the fascinating story of the great empires in the valleys of the Euphrates and Tigris whose remains are being constantly uncovered, for our enlightenment, by the labors of the spade and pick. It is one of the excellent historical series for Bible students edited by Profs. Kent and Sanders of Yale, which have previously received high praise. There is perhaps nothing specially new in this volume. The author finds, as others have done, a high state of civilization existing at the head of the Persian Gulf as early as 5000 B. C., a state of things indicating that thousands of years had previously passed in the history of mankind, and that the early chapters of Genesis cannot be accepted as history. A very graphic sketch of the civilization of old Babylonia — its social and political life, its literature, science, art and religion — is given; then the rise and fall of the great cities, Babylon and Nineveh, are traced, together with the empires centering round them, down to the fall of Babylon, or its capture by Cyrus 539 B. C.

**Boston Days.** By Lillian Whiting. Little, Brown & Co.: Boston.

While it does not purport to be a history of literature or a collection of biographical sketches, "Boston Days" gives most interesting glimpses into the ordinary lives of the men and women of genius whose devotion to culture, philosophic thought, literary art and the ethics of spirituality have made Boston a city of "beautiful ideals." To an extent perhaps not really intended or realized by the author herself, the book is a condensed history of the intellectual awakening which began in the time of Increase Mather, reached its golden age in the days of Emerson, Longfellow, Hawthorne, Holmes, Lowell, Whittier, Dr. Parsons, and Mrs. Stowe, and is today a most potent force in our national life. Birth dates and other prosy biographical facts are so deftly interwoven with incidents that they are easily assimilated by the reader. It is deliciously interesting to read that Mrs. Hawthorne, "having bought a broom, carried it home in her hand, walking across the Common," and that "Julia Ward Howe, escorted by Motley, walked home from a ball." And then the charming intimacy that existed between some of these men and women whose lives were characterized by "plain living and high thinking!" Says the author: "Mrs. Edwin P. Whipple tells a pretty story of a visit of herself and her husband to the Hawthornes in the red house at Lenox, when Mr. Hawthorne and Mr. Whipple went out in the garden and picked currants for tea, Mrs. Hawthorne made biscuit, and Mrs. Whipple laid the table." We also read that Margaret Fuller "was a precocious child, reading Latin at six, and familiar from her nursery days with the great literature of the world." Lucy Stone "was a vigorous, sturdy, uncompromising little maiden, a keen student, standing first in her classes at the country school, always industrious and active." As a child, Louisa M. Alcott "went to sleep repeating poetry," and writes in her diary: "Wonder if I shall ever be famous enough for people to care to read my story and struggles." Thus the author goes on for 477 pages, giving glimpses of the motives, aspirations, struggles, defeats and victories of all the greater and many of the lesser literary lights composing the Boston constellation of the past

and present. Rare judgment has been exercised in touching upon points of common human interest, which are sometimes considered too trivial to be mentioned even in an exclusive biography. But it is this discussion of the incidentals that gives the book its real value. The literary style, as in all the productions of this gifted writer, is elegant and pleasing, exhibiting the fine finish and exquisite flavor of talent and culture. Her sympathetic appreciation of the men and women discussed is infectious. A full-length portrait of Phillips Brooks appears as a frontispiece, and throughout the volume there are fine pictures of persons and places mentioned, together with facsimiles of letters by Whittier, Longfellow, Holmes, Whipple, Julia Ward Howe, and Edward Everett Hale. The book is in every way a noteworthy production, and will take its place among the standard publications devoted to literature and biography.

**A Book of Meditations.** By Edward Howard Griggs, author of "The New Humanism." B. W. Huebsch: 150 Nassau St., New York. Price, \$1.50.

This volume, which contains 226 pages of this distinguished lecturer's best thoughts,

four characteristic lines of a poem entitled, "A Life:"

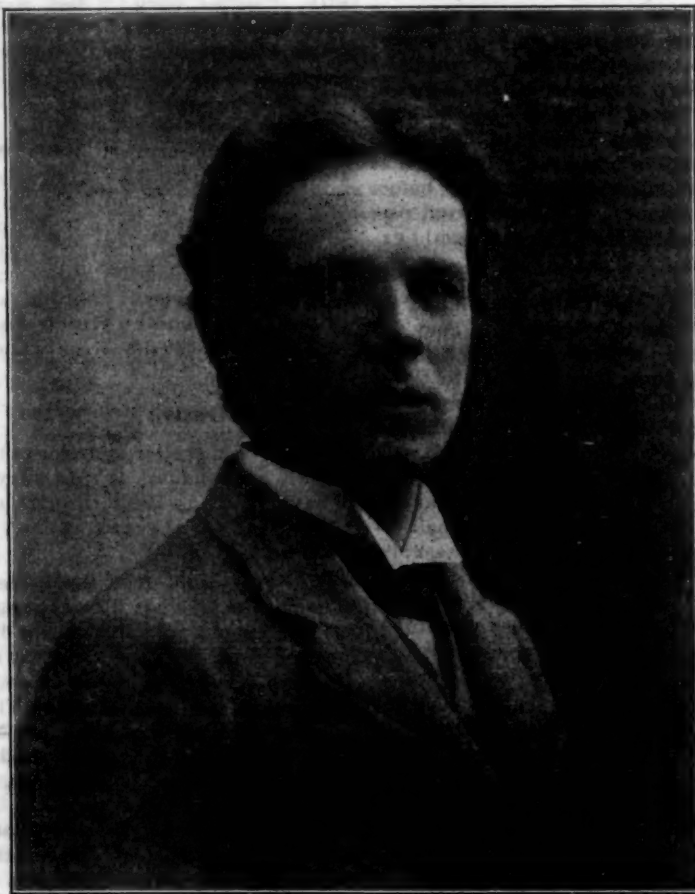
"The strength of gentleness, the might of meekness,

The glory of courage unafraid,

A constant love, a tenderness for weakness,  
Were in her face and in her life displayed."

Or note this on "Love:" "Love is the everlasting worker of miracles. When all seems hopeless, and the soul is descending upon the road that has no turning, let it be awakened to love, and immediately all the forces of the spiritual world converge upon it to lift it toward God. Love is the saviour, love is the perpetual wonder of life." Who could express a great fact with more force than in these two sentences: "One of the commonest and most pardonable of our mistakes is in imagining that life can always be at a high-water mark. The ability to feel strongly any emotion depends upon the presence of intervening periods when we do not feel." Religious teachers and devotees are slow to learn that basal psychic fact.

We have read this book with delight and inspiration — as we always listen to Mr. Griggs — but with the same question upon



EDWARD HOWARD GRIGGS

will be heartily, and, indeed, enthusiastically welcomed by that large and rapidly increasing company who may be fitly styled "Griggs' Disciples." For this man possesses that almost divine quality which attracts and holds a certain class of cultivated people. Mr. Griggs has been frequently portrayed and characterized in our columns. He is a rare student of literature, philosophy and religion, and expresses himself, equally with pen and voice, in faultless and most fascinating phrase. There is an indefinable quality that no critic can fail to perceive in these pages. It is a good book to have at hand for the leisure hour, as the reading of but a single page or paragraph often evokes one's deepest and best emotions. The reader will unintentionally stop to reread or to memorize many passages. To illustrate: Here are

our lips: "What think ye of Christ?" Here the author, no less than the lecturer, positively eludes the interrogator and refuses to answer.

**Men and Women.** By Minot J. Savage. American Unitarian Association. Price, 50 cents.

The great moral and religious problems which spring out of the relations between

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men and women are discussed in this volume by a capable observer and experienced thinker. It is a book of vital importance and permanent interest, tracing as it does the successive steps from love and marriage through the various influences and opportunities which, rightly used, lead to the ideal home and all the noble influences for good which emanate therefrom. The chapter headings are: "Man and Woman," "Love and Marriage," "Parent and Child," "Home and Society," "The Ethics of Divorce," "The Growing Independence of Women."

**Down in Water Street.** A Sequel to the Life of Jerry McAuley. By Samuel H. Hadley. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1.

The Water St. Mission in New York is the first rescue mission started and carried on by a rescued criminal. This was the famous Jerry McAuley Mission. Since his death Mr. Hadley, who was himself rescued by McAuley, has carried on the work. This book is mainly autobiographical, but it begins with a short account of Jerry McAuley. Mr. Hadley is a lineal descendant of Jonathan Edwards. He never drank a drop until he was eighteen years old, and from that act he went down to a life of utter degradation. The story of his fall and rescue, and his subsequent experiences in bringing degraded criminals to the higher life in Christ, is replete with thrilling incidents and facts almost incredible. It is the record of marvelous transformations in character as well as in conduct, and is not only a living testimony to the renewing power of the Gospel, but is a valuable study in methods of personal work with those who are lost in vice and villainy.

**John Ruskin, the Voice of the New Age.** By J. S. Montgomery. Jennings & Pyle: Cincinnati. Price, 35 cents.

"In the concrete we are Christian," says the author, "but in the realm of the abstract we are part infidel." With this as a starting-point he proceeds to discuss the various interesting aspects of Ruskin's life and character. He sums up in these words: "True 'art' was his text; but right living was his message. He preached as a child of the noon, for his soul was as the summer skies." The sketch is highly inspirational, and will be read with deep interest and lasting benefit.

**Pickett's Charge and Other Poems.** By Fred Emerson Brooks. Forbes & Co.: Boston and Chicago. Price, \$1.25.

Humor and pathos abound throughout this collection of poems; many partake of the inspiration of the war-drum, but the author is at home in any strain of melody he chooses to adopt. A wide range of subjects is included in this collection. Mr. Brooks' style is popular and elevating, and his productions may be read with interest and profit by any class of people. Some of the more striking titles are: "Remember the Maine," "The Big Fish and the Little Fish," "How Hans Took Santiago," "Irish Charity," "The Frenchman and the Dictionary," "The Stuttering Lover," "The Cowboy's Concert," "The Soldier's Oath," and "The Blue and the Gray."

**Bible Lessons for Little Beginners.** By Mrs. Margaret J. Cushman Haven. Second Part. Fleming H. Revell Co.: New York, Chicago and London. Price, 75 cents.

These fifty-two lessons comprise the second year of the two-year course. They continue the same plan of development as that of Part I (previously noted), the closing lessons of which were a preparation for the opening lessons of this volume. They have been prepared by an experienced kindergarten teacher, who is also a religious teacher of great spirituality, and are in every way adapted to meet the need of the

younger children who should have teaching exactly adapted to their stage of development. The lessons are fully written out, and there are valuable suggestions for music, blackboard sketches and pictures.

**Prayers, Ancient and Modern.** Selected and Arranged for Daily Reading by the Editor of "Daily Strength for Daily Needs." Little, Brown & Co.: Boston.

Fourteen centuries of prayer, aspiration and praise unite here in one harmony of devotion. They have been gathered from many sources, ancient and modern. Literary quality has been carefully considered, but the primary object is to nourish the spiritual life. A brief selection is provided for each day.

## Magazines

— *Harper's Magazine*, ever fresh, inspiring and captivating, begins the new year with a rich and varied table of contents consisting of special articles, fiction and verse. The frontispiece, entitled "The Chantey-Man," is a very clever drawing by Howard Pyle. The general articles, which are profusely illustrated, embrace: "Arctic Whaling of Today," James Connolly; "Chinese and Western Civilization," Wu Ting Fang; "In Ethan Allen's Country," Julian Ralph; "Plants of Crystal," Albert Mann; "The Coinage of Words," George Lyman Kittredge. Among the short stories are: "A Chronicle of Convictions," by Olivia Howard Dunbar; "Tike," by Salem Johnson; "At the Turn of the Tide," Leslie Covert; and additional fiction by May Harris, Amelle Rives, Grace Lathrop Collin, George Hibbard, and Marie Van Vorst. Part IX of "Lady Rose's Daughter," by Mrs. Humphry Ward, appears in this number. Poems are contributed by Mary Sinton Lewis, Mildred I. McNeal, and Harriet Prescott Spofford. (Harper & Bros.: New York and London.)

— Mrs. Schuyler Crowninshield is the author of the complete novel, "The New Heloise," in the January number of *Lippincott's*. There are also nine short stories by Edgar Fawcett, Albert Payson Terhune, W. A. Fraser, Ina Brevoort Roberts, Harriet Clay Penman, Grace Rhys, H. Giovannoli, E. Boltwood, Bernice C. Caughey; and two special articles, one by M. E. Leicester Addis on "English Wives and American House-keeping," and the other by J. G. Rosengarten on "Franklin in Germany." The verse is by Edwin L. Sabin, Edgar Fawcett, Richard Kirk, Fullerton L. Waldo, Lulu Whedon Mitchell, Ruth Hall, William Hurd Hilmyer, and Charlotte Pendleton. (J. B. Lippincott Co.: Philadelphia.)

— The *World's Work* for January appears with a complete summary of current events for the past month, full-page portraits of Herr Krupp, ex-Speaker Reed, Miss Jane Addams, and Congressman Joseph G. Cannon. The leading articles are: "Modern Methods of Saving Ships," Morgan Robertson; "The Biography of an Office Building," Arthur Goodrich; "The Battleship of the Future," Lewis Nixon; "A Town Made Idle by a Trust," Franklin Matthews; "Conducting a Russian Newspaper," Wolf von Schierbrand; "Our Industrial Invasion of Canada," Robert H. Montgomery; "Those who Lose in the Game of Life," Alfred Hodder; "The Man that Failed," Thomas R. Dawley, Jr.; "Americanism for British Trade-Unionists," Alfred Mosely; "What the British Unionists Saw," M. G. Cunliffe. (Doubleday, Page & Co.: New York and London.)

— "The Old Route to Orleans," by Willis Gibson, in *Scribner's* for January, is a strikingly interesting description of steamboat life on the Mississippi River. The illustrations are by Jules Guerin. Mary King Waddington gives the first of a series of papers on "English Court and Society in the Eighties," the one in this number dealing with "Letters of the French Ambassadors." "The Library of Congress and the Blind," by Margarita Spalding Gerry, is a very interesting article. Among the contributors of fiction are Mary H. Peixotto, Alice Duer Miller, Nelson Lloyd, George Hibbard, and Willa Sibert Cather. The opening chapters of "The Little Shepherd of Kingdom Come," by John Fox, Jr., appear in this number. There are poems by Benjamin Paul Blood, Josephine Dodge Daskam, and Juliet Wilbur Tompkins. (Charles Scribner's Sons: New York.)

— Following the articles on the beef and steel trusts in preceding numbers, the *Century* for January contains a paper on "The So-called Sugar Trust," by Franklin Clarkin. Dr. Albert Shaw writes on "The President and the Trusts." "Looking into Caribbean Craters" is a very readable article by George Carroll Curtis. In "The Prologue of the American Revolution," Prof. Justin H. Smith gives an account of "Arnold's Battle in the Wilderness" in the expedition against Quebec. Cleveland Moffett writes about "Paris Pawnshops," and William Gage Erving describes a journey from "Cairo to Khartum." The fiction includes the third part of "The Yellow Van," by Richard Whiteing; a short story, "The Wife of Chino," by the late Frank Norris; another by John Luther Long, entitled "Sixty Jane," a humorous story by Robert Haven Schauflier, "A Russian Climax," the first part of "When the Consul Came to Pekin," by a new writer, Abigail H. Fitch — all these stories accompanied by pictures — and last, but not least, the second part of "Lovey Mary," the new story by the author of "Mrs. Wiggs of the Cabbage Patch," Alice Caldwell Hegan. (Century Co.: New York.)

## LOWEST YET

We are whittling down the cost of chiffonieres each season. A reduction of \$2 or \$3 every year is good progress.

Here is the same grade and style that you paid us \$22 for last season; and we have worked it down to \$17.50 this year.

It is one of the finer grades, made of quartered white oak, with carved top and 16-inch circular mirror of plate glass. It has the long bow front. The entire interior finish is of bird's-eye maple, varnished. The drawers are dust-proof and run on the Clapp patent, which ensures their easy operation. Burnished brass trimmings. Steel castors.



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## The Subscriber who Pays in Advance

W. R. WALTER.

[Being a reply to "The Editor's Song" in issue of Dec. 24.]

When I read your remarks on the steady subscribers,  
How it made your heart glad when paid in advance,  
I out with two-fifty — you'll find it enclosed, sir —  
To make your heart jolly, I'm glad for the chance.

Then I thought how I've worked and waited for saw bills,  
Till I'm weary of promises that buy me no bread;  
But I'm bound to keep moving, keep working and waiting,  
Till my feet are so weary they no longer can tread.

So kindly remember when feeling disheartened,  
That in losses and crosses you stand not aloof;  
Keep thinking and writing for man's mental condition,  
And I'll keep sawing boards to cover his roof.  
North Waldoboro, Me.

## BOARD OF EDUCATION

### Annual Meeting

The annual meeting of the Board of Education of the Methodist Episcopal Church was held in New York on Thursday, Dec. 18, at 2 P. M. There were present the president, Bishop E. G. Andrews, J. W. Lindsay, D. D., W. F. Anderson, D. D., W. F. King, D. D., G. H. Bridgman, D. D., President Abram W. Harris, LL. D., Mr. John D. Slayback, Mr. Joseph S. Stout, Mr. H. C. M. Ingraham, and the corresponding secretary. Letters were received from Dr. I. E. Chase and Bishop John F. Hurst. The president of the board, Bishop Andrews, presided. The devotional exercises were conducted by Dr. Bridgman. Reports were presented by the treasurer and the corresponding secretary. From them we take the following facts: The income from the Children's Day collections for the fiscal year was \$90,967.16, being an increase of \$2,001.60. Only one collection in the history of the Board has exceeded this in size, and that by a very small sum. The income from returned loans was \$36,724.28 — an increase of \$5,196.89. This is the largest income from this source in the Board's history. The income from returned loans has doubled in four years. The income from special donations and bequests was \$8,210.71, being a decrease of \$4,198.90. The income from interest, apart from annuities, is \$5,643.01, being an increase of \$150.20.

The total number of persons aided by loans during the year was 1,689, being an increase of 21. The total amount loaned during the year was \$85,286.92. The average amount loaned to each student was \$50.49; 673 students were aided for the first time, 1,016 having been aided prior to last year. Of the total number the male students numbered 1,374, the female students 315. The following nationalities and races were represented in the list of beneficiaries: American (white), 1,237; American (colored), 201; Bohemian, 1; Canadian, 31; Chinese, 1; Danish, 6; Dutch, 1; English, 83; Finn, 3; German, 32; Hebrew, 1; Irish, 6; Italian, 20; Japanese, 2; Norwegian, 8; Portuguese, 1; Scotch, 8; Swedish, 39; Swiss, 2; Welsh, 6. Total, 1,689. Beneficiaries were distributed geographically as follows: New England States, 225; Middle States, 424; Western States, 702; Southern States, 236; foreign, 42. Total, 1,689. They represented the following intended callings: ministry, 869; missionary, 81; ministry and missionary, 51; teaching, 418; other callings, 275. Total, 1,689. The total number of students aided from the beginning in 1873 to July, 1902, was reported to be 11,700. The number of accounts canceled during the year other than by payment is as follows: For protracted ill health, missionary service, error, and other adequate causes, 26, to the amount of \$2,673.50; by death, 16, to the amount

of \$943.83. Total number thus canceled in 1902, 42, to the amount of \$3,617.33. Total number canceled from the beginning, 787, to the amount of \$62,448.19.

The corresponding secretary called attention to the fact that the statistics of the institutions have been published in the November number of the *Christian Student*, instead of holding them until February, as heretofore. These statistics are for the school year closing in June, 1902. An interesting comparison was made between these statistics and those gathered three years ago. This comparison shows that the increase in the value of buildings and grounds is \$3,752,900. The increase in endowment, \$3,296,278. The total increase in the value of property and endowment, exclusive of debts, \$6,761,566. The number of professors and teachers has been increased by 231, the number of professional students by 736, the number of collegiate students by 1,713, and the number of preparatory students by 2,978. The increase in the income of the institutions for the year just closing over three years ago is \$941,078. Statistics show that the church has now invested in 164 institutions \$35,671,087, exclusive of debts; including the debts the investment is more than \$38,000,000. The number of students now exceeds 50,000. These figures were regarded by the Board as being exceedingly encouraging.

Special funds of \$1,000 and more received during the year were as follows: From the bequest of the late Grant H. Hamline, of Minnesota, \$1,000; additional from the Goldthorp Fund, \$5,674.71. This brings the total of the Goldthorp Fund to date to a little more than \$30,000. The Augusta Waaceman Fund received an additional gift of \$1,400. Special gifts were received from Mrs. Anne Slatts and Mr. Edward Robinson.

Upon the recommendation of the corresponding secretary the Board appropriated \$100,000 to be loaned to students during the next year. This is an increase of \$15,000 over last year. The most significant forward movement on the part of the Board of Education was in connection with the work on foreign mission fields. For more than a year the corresponding secretary has been gathering the opinions of missionary Bishops who have visited foreign fields and of leading men in the foreign fields. As a result of this extended conference he recommended that the Board should authorize the appropriation committee to appropriate from \$2,500 to \$5,000 to be loaned to foreign students of collegiate and professional rank studying in institutions of the church in mission fields. The proportion of aid granted is to depend upon the amount of money raised in foreign Conferences for Children's Day collections, which shall be added to the appropriations directly authorized by the Board. In most cases the Board will appropriate at least twice as much as the amount of the collections. This policy has the enthusiastic approval of missionaries like Dr. Gamewell and Dr. Oldham, and was adopted by the Board with great enthusiasm. It is believed that it will greatly assist in the training of the native ministry for the mighty work of the church in the foreign lands.

The Board instructed the corresponding secretary to co-operate in every possible way with the authorities of the Epworth League in the promotion of educational interests in the Epworth League during the year 1903. I also heartily approved of making the Children's Day Program for 1903 a memorial program, bearing upon the life of Mr. Wesley, and using his experiences as a student in Charter House School and Oxford University for the encouragement and inspiration of the present generation of young Methodists.

The following officers were elected: President, Bishop E. G. Andrews; recording secretary, W. F. Anderson; treasurer, Joseph S. Stout.

### W. F. M. S. Notes

— The Woman's Foreign Missionary Society has over 250 missionaries and more than 1,000 Bible readers, with many thousands of children being trained in Christian schools.

— The New England Branch Report was the first to reach the office of the *Woman's Missionary Friend*. This early date was due to the efforts of Miss Josephine Carr, and is highly appreciated by the workers of the Branch. It was nearly a month ahead of other years.

— Last year revivals in Pithoragarh and in

the leper asylum where Miss Mary Reed is working, resulted in great good. Our brave missionary, who is carrying such a heavy cross, had the joy of seeing twenty lepers converted to God. Miss Reed writes: "I am wonderfully happy, and if my Father wills me to bear this cross for the glory of Jesus, His will be done."

— Mrs. M. F. Scranton, of East Hartford, Conn., secretary for the northern division of the New Haven District, is our pioneer missionary to Korea, and during her term for recuperation in the home land is thus aiding her beloved work.

— The *Revue Universelle*, published in Geneva, Switzerland, and circulating in all the leading cities on the Continent, devotes its leading article in a recent number to our Crandon Institute in Rome. Four and one-half pages, in parallel columns of Italian and English, with four fine illustrations, describe the excellent work of this Protestant school. Two members of the New England Branch have furnished a room in this institution, which is so highly praised by even the secular press.

— The new postals for auxiliary reports have gone out to the district secretaries. The Standard Bearers now receive a special column for their reports. Over 11,000 members were reported at the meeting in Minneapolis.

— Meenambal, the young high-caste convert supported by the New England Branch in the Madras Deaconess Home, is gaining in her studies and goes out to teach in the village schools. She wishes to become a worker in the zenanas, but the time has not yet come to allow her to venture. She lives with Sooboo in the Nicodemus Home.

— A recent article in the *Missionary Review*, taken from a German magazine, speaks of a convert from Hinduism working among the coolies in Surinam. Before the missionaries found him, he had been instrumental in the conversion of several of his fellow countrymen. He stated that his name was Abraham Lincoln, and that he was brought to Christ in Bareilly in the "Sunday-school of the Methodist Missionary Butler," and was later sent to the seminary to be educated.

— Two members of the Church of England Zenana Missionary Society are now on the ocean, coming to attend the Conference of Missionary Workers to be held in New York early in January. The Hon. Emily Kinnaird and Miss Edge are officers of this Society which has accomplished so much in India, and this trip is partly to gain information regarding the

### Fed the Professor

This One Had "Dreams more Terrible than Visions of 'The Comet'."

You must feed the professors and teachers right, or they can't do justice to pupils. They should, of all people, possess a healthy nervous and mental organization. The teacher with weak nerves cannot obtain as good results as the one who has a perfect mental poise.

"It had been for me a most difficult problem," said a professor connected with a prominent college of the South, "how to keep the nerves in proper condition and the brain in good working order. Lack of proper opportunity to take exercise, an irregular diet and improper food brought on a general breakdown in health. I became irritable and restless, and at night would dream of more terrible things than any of Dr. Holmes' visions of 'the Comet.'"

"Upon the suggestion of a friend, who is a busy business man, I commenced to eat Grape-Nuts every day, and found in a short time a great improvement in my health; the food contained just the right kind of nourishment for my body and brain that was lacking. The restlessness disappeared, my stomach ceased to trouble me, mental vigor returned, and I am now able to do more and better work than ever before."

"When friends express surprise to find me so well, it is necessary only to mention the merits of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.



United Course of Study for Woman's Missionary Societies. The text-book, by Mrs. Caroline Atwater Mason, "Lux Christi," has been praised most highly by critics and returned missionaries, who know whereof they speak.

— In China there are 1,746 walled cities. In only 247 of these are missionaries at work, leaving 1,500 unoccupied. This statement is a loud call for more missionaries. What are these among so many?

— Miss Annie Budden, of our Society, has an article in the *Missionary Review* for November on "A Mission on 'The Roof of the World,'" which describes the station, only seventy miles from the borders of Tibet, where we have a most successful work. Mention is also made of Miss Mary Reed's work among the leper community.

— What is the news from India? A recent letter states: "Last week at the station in Calcutta I saw a bridal party. The bride was a girl about eight or nine years of age, the man was gray-headed and certainly over fifty. Traveling up the line we saw another party, a bright-faced girl of four or five years and a boy of ten. How long will these things be tolerated?" Is there not a grave necessity for Bible women to visit the homes of these people?

— The *Woman's Missionary Friend* for January has a new cover of most attractive and tasteful design, with the seal in the centre that will hereafter appear on all official literature of the Woman's Foreign Missionary Society. By the way, have you seen the dainty badge of the Society?—a solid gold pin, with a band of pale blue, lettered "Woman's Foreign Missionary Society," encircling a gold globe upholding a cross. The seal is of the same design, as is also the crest for the paper and envelopes. The ladies are all delighted with the badge. It can be worn with the richest gown and not seem out of place.

— Miss Palacios, who will be remembered by many who met her last year while a student at Boston University, is now appointed as secretary for the Mexico Conference, where she will endeavor to enlist the women of our churches in the work for others. Some have already promised to do what they can. The work there being still in such great need in the face of the national religion, the attention of the members has been fully taken up by the work around them; but as others have found, and as the motto of the Young Women's Societies of the Baptist churches so beautifully puts it, "The light that shines farthest, shines brightest at home," so we hope that our Mexican sisters will unite with us in the effort for world-wide evangelism.

## THE CONFERENCES

### VERMONT CONFERENCE

#### Montpelier District

*Thetford Centre and North Thetford.*—The work at this place, which was left in November by Rev. Guy Lawton, has been supplied for the remainder of the year by Rev. George A. Stott, who has been employed in the East Maine Conference at Presque Isle.

*Northfield.*—Rev. E. W. Sharp reports 2 persons received from probation and 4 by letter on a recent Sunday. The place of meeting of the Annual Conference seems to meet with general favor all over the district among the preachers. There are excellent places in the extreme north part of the State, as has been demonstrated of late years, but we think there are good places nearer home.

*Woodstock.*—This charge has seen a general overhauling this year so far as church property is concerned. First, as to parsonage: Electric lights have been put into the house and barn; a bath-room with modern plumbing has been built; a hard wood floor laid in the kitchen, together with some very desirable changes in arrangement of room; and paint, paper and murelino in other parts of the house. The total expense of these improvements has been \$260. This entire expense, with the exception of \$14, was provided for by a friend whose name is withheld by request. At the church the most expensive portion of the changes made is the new pews, which are of oak veneer with curved

back and seat, and because of the shape and the height of the back are especially comfortable. Electric lighting is secured partly by wiring the old gas fixtures and partly by the use of new and handsome chandeliers, which were a gift from Mr. Frank S. McKenzie, a prominent citizen of Woodstock, and all the expense of wiring was met by another friend outside the church whose name is withheld. A new maple floor has been laid over the auditorium up to the chancel. The choir platform has been raised even with the pulpit, the opposite corner built over to correspond, and both fronted by solid oak balustrades surmounted by gilt rails and green draperies. The new chancel rail is made of oak with turned posts and spindles of substantial as well as handsome appearance. The platforms, chancel and aisles are newly carpeted with the best quality of "Park Mills" ingrain of subdued colors, harmonizing with the light oak finish. The broad wall space in the rear of the pulpit is broken by the hanging of flat draperies looped back with cord and tassels. All the woodwork has received two coats of paint, and the side walls have been freshly tinted. The furnace, which smoked badly, has been repaired, and now works perfectly. The walls of the vestibule have been tinted, the woodwork painted, and the unsightly cocoa matting has given place to rubber mats and stairtreads with brass bands. Other minor changes have been made, the whole expense, allowing a reasonable sum for labor and materials contributed,

amounting to \$1,000, and some other things needed, will bring this up to the round \$1,100. Of this sum the Ladies' Aid Society contributed \$110, the members and attendant of the church in money and materials about \$500, and the balance is the gift of interested friends outside. The best part of the whole is that at this writing the bills are all paid, with the exception of about \$80, and that is three-fourths pledged, and the trifling balance will be easily taken care of. Services were held for the first time, Nov. 30, but nothing out of the ordinary was attempted. The audience-room will be used both morning and evening through this month; but unless a coal supply is secured—which does not now appear probable—adjournment to the vestry will then be necessary.

*The Gathering of the Tribes.*—Conference meets one day later in the week this year than usual. This is well, for it gives ample time for the transaction of all business. Perhaps some of the speeches by some of our visitors will have to be cut short or omitted altogether; but this scribe has it from preachers and reliable laymen who are good judges that this need not be considered, in all cases, a misfortune. It will lighten the burden of our hosts about one-seventh, and that is no small item, as they will not tell you, but will admit among themselves. Rev. Mr. Oliver, from Ohio, has been secured to hold meetings at 4 P. M. the last three days of the week and on Sunday evening. The last-named service will be of an evangelistic nature, while

## THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove what Swamp-Root, the Great Kidney Remedy, will Do for YOU, every Reader of ZION'S HERALD may Have a Sample Bottle sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease; therefore, when through neglect or other causes kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention, but your kidneys most, because they do most and need attention first.

If you are sick, or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

14 West 117th St., New York City.

DEAR SIR: Oct. 15, 1901.  
"I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results."

"With many thanks to you, I remain,  
Very truly yours,  
"ROBERT BERNER."

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment

in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours,



forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take, and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

**EDITORIAL NOTICE.**—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in ZION'S HERALD.



the three first will be designed more especially for preachers as a sort of "school of the prophets." This scheme, ordered by the last Conference, meets the approval of the local church, and so all are happy. May much good come from the innovation!

**Athens.**—The *Bellows Falls Times* is authority for the statement that a son was born, Dec. 3, to Rev. and Mrs. W. S. Dunn, at Westboro, Mass. Congratulations are in order. May he live long, be a blessing to his fellowmen, and a joy to his parents!

W. M. N.

#### St. Johnsbury District

**Danville** will secure considerable gains from recent evangelistic efforts. The pastor writes of 14 to be received on probation next Sunday, of a great quickening for the church, and the restoring of a number who had well-nigh fainted by the way. The lady workers who were with him soon return to take up the work at West Danville. At that point there has been considerable discouragement on account of removals and business losses, but it is hoped that real spiritual quickening will counteract all this and bring in a new era on this part of the charge. The special New England thank-offering will be taken here next Sabbath.

**Groton** is looking up and reaching out. Inquiry is made for first-class evangelistic help, and the confident pledge is given that the town will show a ringing "no" to license. This charge was among the first to report on the Jesse Lee Chair of Preaching, with a subscription of \$20. This is one of our growing charges. Too many are at a standstill, or growing less. It is notable that those places which do not reach out to aid general church enterprises shrivel in their home work.

**Lyndonville and Lyndon** are both prosperous, bills well paid, the general work well sustained, and some hopeful additions reported. The congregations are not large, but the number of churches in the place practically precludes that possibility. The pastor's home is brightened by the presence of a fine girl, two months old—Esther. The pastor visits his sister this week in Barret.

**Newport** is stirring on all active lines of work, making a vigorous push on the temperance campaign and trying to garner the fruits of last fall's revival. If one desired to be in an ideal League meeting, he need only to have dropped in at Newport, Dec. 15. The topic was "Christian Unity," and several, previously designated, had most pertinent and helpful things to say. The leadership was ideal and the singing spirited; and the weather—well, never mind that! One can stand a temperature well below zero, even near Memphremagog, if it is warm inside.

**Island Pond** is anxious. Their pastor feels driven to seek work outside the Conference on account of his wife's illness. Five years of faithful and efficient service have greatly endeared Rev. Mr. Gale to his people, and they dread a change. The conditions, too, are somewhat critical. Business in the town is enlarging, new residents are coming, a fine new Y. M. C. A. building is to be erected on a prominent site, and everything points to an era of exceptional progress. This church needs a strong, aggressive, sagacious man. If some one who has secured the best present training for ministerial work wished to take the place and put his life into it, I know of no place where the long pastorate now possible in Methodism could more safely be tried.

**Holiday Season.**—The era of Christmas and New Year's dinners and suppers is upon us, and in some places the old-time donation. So far as reported, such gatherings have this season been very pleasant and successful. *Guildhall* reports over \$100 for the pastor. *North Danville* dealt generously with Rev. J. L. Wesley. A good many other places are not definitely reported. *North Danville* will suspend services for a time on account of diminished numbers and the difficulty in gathering on the bleak hills in mid-winter.

**Miscellaneous.**—The prospects for benevolences are cheering. Wherever the pastors have made a vigorous push the people have responded both to the regular and special collections. We ought to have a gain of one-third above former years, in view of better prices and general thrift.

We have the common embarrassment for fuel, but our churches and parsonages will not

"suspend" on that account. Indeed, Vermont has yet a fuel supply of her own, and has only been turned to a somewhat general use of coal because of its convenience and the difficulty in securing choppers to prepare our wood. At no time has there been great gain in its use. The presiding elder's tenement is being warmed with wood at about fifty cents per day this December as comfortably as in former years. Only a little more care in tending is necessary. A former record was 2,200 pounds of coal in fifteen days, which would be just about the same cost.

The watch-night service at *St. Johnsbury* was in the nature of a parlor meeting at the parsonage after the regular Wednesday evening prayer-meeting at the vestry. A light lunch was served from 10 to 10.30. New Year's readings were given by the pastor and others. An hour of prayer and witnessing for our countless mercies followed. Then some talk on the Scripture "nevers" and "forevers," closing with the holy communion and New Year's consecration, with printed greetings from Pastor Frost. All spoke of it as a profitable service.

J. O. S.

#### St. Albans District

**Isle La Motte.**—The holiday season brought a great blessing to Pastor Barnes and his wife. Dec. 20, Elizabeth Grace came to share their home, and doubtless will do her share to make it bright. She arrived safe and well, having a healthy appetite and a voice that promises much for the future. She is already receiving the gifts and attention of the people, and is ready for new conquests. It is needless to say that any one desiring the attention of Mr. Barnes would do well to wait awhile. The pastor's family were royally remembered at Christmas by the good people of this charge, who gave them a dozen sterling silver spoons and money to buy one for Elizabeth Grace. The W. H. M. S. has packed and sent four boxes since last Conference, aggregate value \$65—one going to Emerson Home, Florida, one to Boston Medical Mission, and two to Mothers' Jewels Home, Neb. The Christmas tree had on it a present for every person in the congregation. The pastor distributed 53 Perry pictures, new edition, large size. The last of the Conference collections have been taken and the full apportionment will be met. This is a record worthy of imitation. Cottage prayer-meetings are being held—a helpful way to reach the people and at the same time to save fuel.

**Sheldon.**—Rev. Dr. Gurney, a medical missionary under appointment for work in Rhodesia, South Africa, preached at this place, Dec. 14, a sermon much enjoyed by the people. On Dec. 30 he was married, in Bridgeport, Conn., to a trained nurse, a Sheldon young lady and a member of our church there. Both are well qualified for hospital service. They are now en route, stopping three months in England for a study of tropical diseases. They go out under Bishop Hartzell. The work of repairs on the church would have been completed some time since, only for a very annoying delay in securing the windows. They are now on the way, and all are confidently expecting that soon they will be worshipping in their beautiful church. Some \$2,200 have been expended and Rev. M. B. Parounagian expects to have it all provided for before reopening day. When all the conditions are considered, this is really a wonderful achievement. It is clearly evident that Mr. Parounagian has a strong hold upon the hearts of this people, and that he is full of perseverance and tact. At Christmas time the people showed their appreciation of what he had done by presenting him with a fine new sleigh and harness. Now we hope to hear of an equal spiritual victory. Everything would seem to be ripe for it.

**St. Albans Bay.**—Rev. A. C. Dennett was very efficiently assisted in a two weeks' series of revival meetings by Rev. I. S. Yerks, of Rochester. The church was greatly quickened, and several promising young people were received on probation. The pastor afterward assisted Mr. Yerks in his work. Where it can be done may this not often be a good way to carry on such services? At Christmas time a generous cash present was given Mr. Dennett, who in turn distributed among the people calendars with appropriate design and notice of church services.

**St. Albans.**—One week before Christmas the Juniors held their annual sale at the parson-

age. They furnished a table of fancy articles, another of things useful, a candy table, ice cream and cake and lemonade. A brief program of song and recitation was given by the primary and intermediate divisions, and \$22 were realized. The Sunday-school enjoyed a Christmas tree with appropriate exercises on Christmas Eve. On Friday evening, the 26th, the Y. W. F. M. S. held its monthly meeting with Mrs. Nutter. After a Christmas program the young ladies were invited to the dining room, where their hostess had prepared a beautiful tree with something on it for each guest. Delicious refreshments were also served. On New Year's eve a reception was given Rev. and Mrs. B. O. Campbell in the church parlors by the three women's missionary societies. The rooms were very tastefully arranged for the occasion. Brief exercises were conducted by Gladys Glasgow, one of the small Juniors, who presented Mrs. Campbell a bouquet of roses, making an apt little speech. Mrs. Campbell made a very happy response. Mr. Campbell also spoke well chosen words. He and his family are now on their way to resume work in Chile. A watch-night service followed the reception. Rev. A. C. Dennett preached a very appropriate sermon from Gal. 6:10.

**Wolcott.**—The new church at North Wolcott was finished the last of November and dedicated the 3d of December, Rev. O. M. Boutwell, a former pastor, preaching a helpful sermon from Luke 1:32: "He shall be great." Revs. C. M. Stebbins, M. S. Eddy, and G. W. Sanborn were present and assisted in the services. The church is 40 x 20 feet, a wooden structure, costing \$1,200, \$200 being a donation from the Church Extension Society. It was dedicated free from debt. It is ceiled with hard pine, and wainscoted with the same material. A good cellar was made under the entire house, in which a Murkland wood furnace has been placed, which is giving entire satisfaction. The society expects to put in water in the spring and the lot is of ample size for horsesheds soon to be erected. The building is well ventilated, neatly carpeted, and seated with cushioned pews bought of the Craftsbury church. The pastor, Rev. O. L. Barnard, is deserving of great credit for the successful outcome of this enterprise. Only those familiar with the field can appreciate the difficulties in the way, or understand all that

#### SMALL MONEY

##### What a Quarter Did

The person who uses the brain and nerves actively needs food to rebuild them and replace the waste, and should not rest on stimulants. Coffee excites these organs so they cannot get the necessary rest and nourishment and steadily tears them down, then other disorders follow.

"I am under a constant nervous strain, as I have 52 girls under my care," writes a school-teacher from Knoxville, Tenn.

"I suffered terribly with indigestion and nervousness in its worst form, and paid out hundreds of dollars in doctors' bills. Many of my friends advised me to quit coffee and use your Postum Food Coffee, and I tasted it once and it was something horrible. Some time later I met a friend who wished me to try a cup of Postum; and her manner was so convincing that I finally tasted the Postum to please her. Great was my astonishment to find it so different from what I had drunk before, and I immediately asked how the difference in taste was brought about, and discovered it was simply that the first I had was only boiled a minute or two, whereas 15 minutes' boiling brings out the delicious flavor and food value, so I determined to use Postum in the future, following the directions carefully, and have done so ever since.

"My indigestion has entirely left me, my nervousness gone, and I now feel bright and well after the most tiresome day in the school-room. A little 25-cent package of Postum did me more good than the hundreds of dollars I paid for doctors and medicines." Name given by Postum Co., Battle Creek, Mich.



had to be overcome in order that the community might have this house of worship. We regret to know that sickness in the family is causing some anxiety, but faith in God is unshaken and causeth them to triumph. Christmas exercises were held on both parts of the charge. The pastor was remembered with a gift of something more than \$20.

*Personal.*—A beautifully embossed New Year's greeting letter was presented to his people by Rev. G. W. Hunt, of Enosburg Falls.

RUBLIW.

## EAST MAINE CONFERENCE

### Bangor District

*Houlton.*—Hustle, thrift, growth, everywhere. The church is well on its way towards completion. It was hoped the vestry would be open for service at New Year's. The Presbyterian Church has been brotherly and hospitable in the extreme, having shared its church home in all things with our people since the "big fire" in May. Such is practical interdenominational comity.

*Sherman.*—A regular Down East snowstorm prevented service, but the elder found Pastor Prince and his family in comfortable circumstances, and happy in the good-will of their people. A bright new range has been put in the parsonage. Several are awaiting the opportunity for baptism.

*Smyrna Mills.*—A full quarterly conference on Saturday evening, and full congregations on Sunday made a satisfactory visit to this charge. The benevolences are well in hand, and it is hoped that full apportionments will be

met. Pastor Hartt is planning special services.

*Corinna and Stetson.*—Pastor Weed is faithfully pushing the work. About \$100 has been spent in grading about the church, and \$50 in repairs on the parsonage. Society and people mourn the loss of Mrs. Miller, lately deceased.

*Dexter.*—Several strong additions from probation and by certificate have been made during this quarter. The pastor is ambitious to have the best things come to Dexter, and the people appreciate his work. The State Epworth League meets next summer with this chapter. Movements are already started to make it the best meeting yet.

*Special.*—Will the pastors and people of Bangor District suffer a word of exhortation? How rapidly the time flies! How many interests depend upon our faithfulness! Is it not possible to become too self-centred in our interests? To have even a single dollar in the "Jesse Lee Chair of Preaching," to have invested one prayer a day in some far-away mission—would not these things intensify our interest in things at home? The great revival for which we have been looking and praying has not arrived yet. Have we done our best? Has conservative New England feared enthusiasm in religious things? If so, she must make up in momentum what she has lacked in speed.

BRIGGS.

## N. E. SOUTHERN CONFERENCE

### Brockton and Vicinity

*Brockton, Franklin Church.*—A good spiritual influence pervades this church. At a recent date the pastor, Rev. A. W. C. Anderson, preached a missionary sermon and took the annual collection. He asked for what he considered a large amount, but this benevolent people gave quite a sum over.

*Brockton, Pearl Street.*—The pastor, Rev. F. M. McCoy, is meeting with grand success. Recently 4 persons have united with the church on probation, one has been received into full connection, and 2 young men have found Christ.

*Brockton, Central.*—This church is blessed with a continuous revival. During the month of November the pastor, Rev. J. S. Wadsworth, received 20 on probation, and on Dec. 7 received 10 by letter. Mr. E. L. Howard, who for twenty-five years has been the efficient chorister of the Sunday-school, fell on the ice a short time ago and fractured his leg just above the ankle joint. He has the sympathy of a large circle of friends.

*Rockland, Central and Hatherty.*—Rev. I. W. LeBaron is pastor of this double charge, and is

## CHURCH REGISTER

### HERALD CALENDAR

Norwich Dist. Min. Asso., at Jewett City, Feb. 9-10  
Augusta Dist. Conference, Monmouth, Feb. 23-24

FOR CONGENIAL ASSOCIATION.—Any one thinking of moving South, who would like to join with others, without co-operative methods or real estate interests, in locating in a Christian, educational community, will do well to write

CHAS. F. CRONK, Madison, Wis.

### The American Soldier

in the frigid zone of Alaska or in the torrid zone of the Philippines can enjoy the delicious flavor of Borden's Eagle Brand Condensed Milk in his coffee, tea or chocolate. Established in 1857, it has stood first for forty-five years.

*HISTORICAL SOCIETY.*—The annual meeting of the New England Methodist Historical Society will be held in the Society's Room, 36 Bromfield Street, Boston, on Monday, Jan. 19, at 2.30 p. m. The directors will meet at the same place at 2 o'clock.

JOSEPH H. MANSFIELD, Rec. Sec.

EVANGELICAL ALLIANCE of Boston and vicinity will hold its annual meeting in Park

doing faithful work. A watchnight service was held, to be followed by revival services.

*East Bridgewater.*—A number have recently expressed a desire to serve Christ. At the communion service in December, 2 persons were received on probation and 1 by letter.

*Holbrook.*—In 1854 Rev. J. S. Thomas, pastor of this church, was received on probation in the Baltimore Conference. For fifty years he has been "preaching Christ and Him crucified" to a lost and ruined world. Today he stands number one in the effective ranks of the ministers in this Conference engaged in pastoral work. Mr. Thomas is still strong and vigorous, doing faith-

St. Church, Monday, Jan. 12, at 10.30 a. m. Officers for the ensuing year will be elected. The topic for the day will be, "Aggressive Evangelism," divided as follows: 1. "Individual Element in Evangelism," Rev. W. H. Albright, D. D.; 2. "Evangelism through the Local Church," Rev. L. B. Bates, D. D.; 3. "Evangelism in the Highways and Hedges," Rev. J. A. Francis. The public is cordially invited.

A. K. MACLENNAN, Sec.

W. F. M. S.—The first quarterly meeting of the New England Branch will be held in St. John's Church, Broadway, South Boston, Wednesday, Jan. 14. Executive meeting at 10 o'clock. Quarterly reports at 11 o'clock. At 2 p. m., Rev. E. M. Taylor, D. D., field secretary of the Missionary Society for New England, will address the meeting on the subject, "The Missionary Outlook." Miss Louise Manning Hodgkins will speak on the subject, "In Four Branches."

Luncheon will be served by the ladies of the church for 15 cents. Take any City Point car passing the Broadway transfer station.

A. W. PHINNEY, Rec. Sec.

After the grip, pneumonia, or typhoid fever, take Hood's Sarsaparilla—it restores health and strength.

WESLEY BI-CENTENNIAL COMMISSION.—The John Wesley Bi-centennial Commission of the New England Conference is hereby called to meet at 36 Bromfield St., on Monday, Jan. 12, at 2 o'clock, in compliance with action taken at the last meeting.

A. S. GREGG, Sec.

### Acknowledgment

We wish, in this public manner, to thank the friends of Dover and Foxcroft, Me., for the beautiful quartered-oak revolving book-case, also the purse of money and other tokens of friendship, received by members of our family at Christmas time, all of which are highly prized, not simply for their real value, but for the interest on the part of all who have made it possible for us to have them.

MR. AND MRS. H. W. NORTON.

Dover, Me.

## Free to Everyone

### A Priceless Book Sent Free for the Asking

Piles Cured without Cutting, Danger, or Detention from Work, by a Simple Home Remedy

Pyramid Pile Cure gives instant relief, and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

## ALL PEOPLE SHOULD KNOW

If all the people could know what some have learned about our remedy, the mails would be loaded with requests for a trial bottle of Vernal Saw Palmetto Berry Wine. We will send to any one who asks for it, and mentions ZION'S HERALD, a small trial bottle of this wonderful preparation free and prepaid. It will only cost you a postage stamp to try this remedy and learn how readily you can be relieved and cured to stay cured of indigestion, dyspepsia, or constipation. Thousands have been cured in the past three years of these distressing and painful stomach troubles, and of constipation, because this remedy reaches the root of these diseases, and restores these organs to a condition of perfect health.

Vernal Saw Palmetto Berry Wine is also a specific for liver and kidney troubles, inflammation of the bladder and prostate gland, giving positive relief where other preparations have utterly failed.

We can show hundreds of unsolicited letters similar to the following from a well-known Buffalo business man:

Buffalo, N. Y., Nov. 3, 1902.

VERNAL REMEDY CO.

Buffalo, N. Y.

GENTLEMEN: For thirty years I was troubled with constipation and rheumatism, the latter largely caused by the former, often being obliged to give up work and remain at home in bed for a week at a time. I tried several physicians and a number of other remedies with only temporary relief, until I used your preparation. This was about two years ago; since then I have not lost a day from work. All of the credit is due to your Vernal Saw Palmetto Berry Wine.

Yours very truly,

Name will be given upon application to the Vernal Remedy Co., 105 Seneca Street, Buffalo.

Address the Vernal Remedy Co., 101 to 107 Seneca St., Buffalo, N. Y. This remedy is for sale by all leading druggists.

# 20,000 CHURCHES

Lighted by the FRINK System of Reflectors with Electric, Gas, Weisbach, Acetylene or OIL. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate. I. P. FRINK, 551 Pearl St., NEW YORK.



ful work for the Master. On Dec. 7, he received 2 into the church by letter.

**North Easton.**—Rev. Porter M. Vinton has large and attentive audiences every Sabbath. At the Brockton and Vicinity Preachers' Meeting, Dec. 8, he read one of the finest papers to which we were ever privileged to listen. Those who were absent missed a rich treat. P.

#### New Bedford District

**Russell Mills.**—The house of worship is being renovated quite extensively. The expense is borne by a layman in the Plymouth Church, many of whose employees attend this church.

**Provincetown, Centre Church.**—The office of Sunday-school superintendent, which has been vacant for several months, has been filled by the election of Philip R. Howes. The pastor, Rev. G. E. Brightman, has been appointed assistant historiographer of the New England Southern Conference. He is to give special attention to the history of Methodism on Cape Cod. The pastor's son, Edgar S. Brightman, addressed the congregation on a recent Sunday evening, making a very favorable impression. The class-meetings are largely attended and especially interesting and helpful. The leader, Obadiah Snow, is a veteran in whom still abides much of youthful fire.

**Provincetown, Centenary Church.**—Recent conversions are reported, indicating health and prosperity under the faithful service of the pastor, Rev. L. H. Massey.

**Truro.**—A literary society with which any one in the community is invited to unite, has been organized, with the pastor of the church, Rev. O. H. Green, as president.

**Cotuit.**—Hopefulness and progress mark the course of this church. On Thanksgiving Day a sunrise prayer-meeting, beginning an hour before sunrise, was held. It was conducted by the pastor and addressed by the presiding elder. A series of Sunday evening sermons on "Steps to Salvation," is being given by the pastor, Rev. G. G. Scrivener. At the close of the first one two persons responded to the invitation and immediately united with the church on probation. The Ladies' Aid Society held a "Christmas Sale," Dec. 10, which was a success every way.

**New Bedford, Howard Church.**—One person was received on probation and 2 to full membership by certificate at the last sacramental service. This church is reducing its debt as rapidly as possible, and the general interest increases. The new pastor, Rev. C. E. De La Mater, is pushing the work successfully. He is also supplying the pulpit of the Union Chapel at Rockdale.

**New Bedford, Allen St.**—Fourteen persons were admitted to membership a few weeks since—8 by certificate and 6 from probation. At the recent municipal election the pastor, Rev. L. M. Flocken, was elected a member of the school committee for a term of three years.

**New Bedford, Fourth St.**—Several conversions have occurred in this church during the autumn. The pastor, Rev. E. F. Studley, is the speaker at three of the evangelistic meetings

which are being held on Sunday afternoons under the auspices of the Y. M. C. A.

**New Bedford, Pleasant St.**—On Sunday, Dec. 7, the pastor, Rev. G. H. Bates, baptized 2 candidates, received 3 persons on probation, and 7 to full membership.

**East Falmouth.**—After serving this charge as pastor for about a year and a half, Rev. J. F. Thurston, a local preacher, has relinquished his work and returned to business life. Arrangements have been made for D. M. Paul, a student in the Theological School of Boston University, to take charge of the church.

**Middleboro.**—The second annual church reunion was held on a recent Wednesday evening. Reports from the Sewing Circle, Willing Workers, King's Daughters and other societies in the church, an address by the pastor, Rev. E. Tirrell, and a varied musical program were among the interesting features of the occasion. The evangelical churches of the town have been planning together for active work this winter.

**Dighton.**—Recent reports indicate prosperity in every way under the faithful services of the pastor, Rev. E. W. Goodier. The missionary offering of the charge will be more than doubled this year. The Epworth League is active and successful in all departments. The Junior League is one of the liveliest on the district. To its efficiency as a children's class for religious instruction it adds much usefulness as a social factor in the church life. It has earned and contributed a considerable sum toward the current expenses of the church. Under its auspices an interesting entertainment was given, Dec. 16, the principal feature of which consisted of prize declamations by a dozen of its members. Mrs. Goodier is the Junior superintendent.

**Fall River, First Church.**—The opening months of the pastorate of Rev. Thomas Tyrie seem full of promise. A series of Sunday evening lectures to young people has attracted large audiences. A second series has been begun and will continue well into the winter. An interesting watch meeting was held, in conducting which the pastor was assisted by Rev. Clarence Swift, D. D., pastor of Central Congregational Church, Dr. M. S. Kaufman and the presiding elder.

**Acushnet.**—The vestry of the church has been very thoroughly renovated and much improved, at an expense of about \$140, all of which has been paid. Twenty-five dollars worth of books have been added to the Sunday-school library. The list of subscribers to ZION'S HERALD has been increased this year from four to thirteen. Eighteen members have been added to the church during the last three months.

**Plymouth.**—The exterior of the church edifice has just been repaired to a considerable extent and at a cost of several hundred dollars. That a healthy financial condition exists is evident from the fact that the number of persons making weekly offerings for the support of the church has increased materially this year. Several families which have lately come into the town have become identified with this church. The latest report shows 3 persons received on probation and 4 to full membership.

**Epworth League Union.**—The Epworth Leagues connected with the churches in New Bedford, Fairhaven and Acushnet have formed a League Union. Mr. Charles E. Vaughn is president and he has an able staff of officers. The first public meeting of the Union was held in Pleasant St. Church, Dec. 1. The address of the occasion was given by Rev. J. O. Randall, of Attleboro. IRVING.

#### NEW HAMPSHIRE CONFERENCE

##### Manchester District

**Nashua, Main St.**—Rev. Elwin Hitchcock, the pastor, has been pleased and encouraged of late by the conversion of six souls. The evening meetings are largely attended, and the test interest prevails at present that this church has seen for some time. It is very unfortunate to be compelled to withhold all the church services in the vestry; but unless there is a change in the supply of fuel, such must be the case with many of our churches very soon.

**Nashua, Arlington St.**—Rev. C. H. Walters is having a good time, and is giving satisfaction. All reports are encouraging. By Conference this society, we expect, will be out of debt save a note of \$1,300. Mr. Walters has done a fine

work in paying up all other outstanding bills. The religious interest is good.

**Hudson.**—This church has just observed the 62d anniversary of its organization. Sunday, Dec. 7, in the morning Pastor Atkinson preached on the birth and design of Methodism—a discourse that is spoken of as very fine. In the evening the pastor presided. Special and excellent music was furnished by a ladies' quartet, and the children. Mr. Webster read a fine historical sketch of the church, giving a clear account of the organization and the work accomplished from the first. This church has kept better records than some of which we read. Presiding Elder Curi spoke on "The Mission of the Methodist Episcopal Church." All reports at the quarterly conference were encouraging.

**Marlboro.**—Our people here have united with the Congregational Church for their Sunday evening services, preparatory to the Week of Prayer, during which time they will hold union meetings. One new member was received into the League recently—the youngest member, in his 78th year. He was welcomed by all. Clifford Mason, president of the League, assistant



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superintendent of the Sunday-school, a member of the choir, and helpful in all lines of church work, was given a reception and presented a ten-dollar gold piece by the League, as he is about leaving for Springfield, Mass. Rev. Dr. Baketel gave a very interesting lecture, Dec. 2—the second lecture in the course.

**Salem Depot.**—The Epworth League has been giving some exceptionally fine entertainments this season. The latest was a concert by the Orient Male Quartet of Boston, Prof. O. L. Carter, organist, and Rev. F. K. Gamble, reader. The damage on the church committed on the 4th of last July was amicably settled out of court, and repairs are being made on the property. Mrs. James Cameron, for seven years the efficient president of the Epworth League, retires from that office and takes up the superintendency of the Home Department of the Sunday-school. The Junior League continues to grow. A social all by themselves was held, Dec. 11. The pastor, Rev. F. K. Gamble, recently spent a Sunday in Dover in the interest of the Anti-Saloon League. His pulpit was supplied from Boston School of Theology.

**North Salem.**—Rev. C. A. Reed writes from California that he is well, and hopes to return in the spring and take work. Rev. J. Wesley Bean is supplying the work in North Salem, and has recently received 2 by letter. Plans are completed for special revival services. All reports are favorable.

**Salem, First Church.**—Church attendance has been better than usual the past quarter. Improvements have been made in paint, stain, oil, matting for the vestibule, and carpet for the singers' gallery. Reports show Rev. E. S. Collier to be a great pastor.

**Ayer's Village.**—This little church is in good condition both spiritually and financially, with all bills paid to date. The harvest supper and sale by the ladies in October was a great success, netting them more than \$30. Rev. E. S. Collier is pastor.

#### Concord District

**Bethlehem.**—The pastor was called to Lowell for a funeral at the time of our last visit, so we had the forenoon service of Sunday all our own way. The quarterly conference reports show the pastor's claim paid more than \$25 in advance. This is an unusual experience for this church. Two reasons are given for this: The splendid success of the weekly-offering system through the envelopes, and the popularity of the pastor. Both of them are worth talking about. It was not surprising that the third quarterly conference asked unanimously for the return of Rev. William Ramsden for a third year. All church interests are carefully looked after, though it has been declared such a thing could not be done with the tide of summer travel that comes here; but the incorrectness of this has been demonstrated. The Sunday-school, Epworth League and Ladies' Aid are doing well.

**Littleton.**—After the months of being hindered in the work by caring for the sick, the pastor has gotten into the field and is busy with his pastoral effort. The finances are well looked after by the treasurer, Mr. Smith. Congregations are excellent. The music by the choir on the evening of Christmas Sunday was very fine. It ought to inspire a man to preach to have such helpers in the song worship. Rev. T. E. Cramer and his wife are greatly beloved by all. Not long ago the people planned a pound party. When the time came the pastor had been called away by the serious illness of his father, but they decided to carry out their plans. So when all had gathered at the church, they sent for Mrs. Cramer to come down. She was surprised, but was equal to the occasion, and made the speech of acceptance. Beside a large amount of groceries of all sorts, there was more than \$50 in cash. Such kind of things this church knows how to do, for they have practiced them for a long time. They never make a

"donation," and then have it turn out to be a "payation."

**Grange.**—This little society has not recovered from the shock occasioned by the death of Mr. Amidon. He was so much to them in so many ways, that it is not surprising they do not see how they can get along without him. They are a courageous little company, however, and will labor on vigorously. The new kitchen that is not wholly finished, needing to be painted, was largely due to Mr. Amidon. How strange are so many of life's occurrences, that the (apparently) most needed are so often cut down!

**Moultonboro.**—There is not much change in the work here. Congregations are fair, and the finances about as usual at this time of the year. There needs to be an aggressive campaign here.

**Sandwich.**—The work at the east part of the town is doing well. A Home Department is in process of organization, and the pastor hopes that here and at the Centre together he may have an enrollment of 100. At this outpost they have a temperance society that holds a meeting every Sunday evening. It has done much good for the people of this section. At the Centre the pastor, in connection with the pastor of the Free Baptist Church, has been holding meetings for some weeks. The results have not been great, but a few have declared their purpose to serve God. The various benevolences are being faithfully presented, and good reports will come to the Conference.

**South Tamworth.**—No special progress to be noted here for the quarter. This church is blessed with one of the growing Sunday-school superintendents, who not only seeks new things, but masters details in a splendid manner. His Sunday-school has an average 100 per cent. larger than it had a little over a year ago. One reason of poor Sunday-schools is a poor superintendent.

**Lancaster.**—A few months ago the vestry organ was ruined by a baptism with water through the bursting of a pipe. It left the people in great need for their social services. But after paying their large debt, they decided that when they needed anything they would get it if they had the money, otherwise they would wait. They have waited until a few weeks ago, when they had the money to pay for the organ, and also to procure a hundred copies of the "Songs of a Century." Now they are pleased. The parsonage has had one coat of paint, which is paid for, and it will have another soon, which will also be paid for. That is the way to do business. The finance committee report that money for the pastor's support comes as easily this year as in any of the four that Rev. J. L. Felt has served them. All are happy together.

**Personal.**—Rev. A. H. Drury has been called to bury his mother—a faithful Christian woman, who lived at Wildwood, N. H.

The death, so unexpectedly, of Dr. S. McLaughlin is a sad affliction not only to his family, but to his church and to the Conference. With all the oddities he possessed, he was one of the most brotherly and genial men to be found anywhere. He needed to be known to be appreciated. He could tell more truth and drive it home straighter than almost any man we ever knew. Like a physician meeting a hard case with the remedy needed, so he hesitated not to frankly tell people what was necessary in their case if they would escape the wrath to come. As a scholar and preacher his superior is not among us. The writer and his wife were very familiar in that home, and it is a personal loss we most keenly feel. It will be some time before St. Paul's Church realizes just what it has lost. We do not wonder that the family are well-nigh prostrated by the blow. May they find him some day "in the park outside the palace!"

**Santa Claus.**—The Christmas remembrances of the churches to the preachers have been very pleasant. In some cases amounts were not so large, but were an expression of appreciation and love that causes the parsonage occupants

## AN OBJECT LESSON

### In a Restaurant

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating, you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new-fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks—pepsin, hydrochloric acid, diastase and nux.

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Of people who travel, nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

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to be very grateful. The most generous of any of which we have heard is at West Thornton, where the amount was over \$50. No pastor has a more kindly people than are here. At Rumney, among other things, they gave the pastor's wife \$12 in cash in a pocketbook.

**End of Third Quarter.**—With a ride of thirty-two miles under the care of four different drivers we made the final trip of the quarter. The sleighing was fairly good. Plenty of snow was on the ground, but that does not always insure good sleighing. If it lies loose and dry, it seems much like traveling through corn-meal, and is hard for a horse. When it packs down hard, then it goes well for man and beast. We started in at Meredith, and in ten miles were at Moultonboro. Four miles further Sunday afternoon put us at East Sandwich; five miles, and we were at the Centre. Monday morning an eight-mile ride dropped us at South Tamworth; while a five-mile jaunt on Tuesday left us at the West Ossipee depot to take the train for home. The finality of this job is soon to be entered on when the fourth quarter begins.

**Jesse Lee Day.**—The plans for this object, coming as they did late, found some men with the Preachers' Aid matters all planned for, so they could not change. A few felt that the pressure was rather heavy, with all the other claims to be cared for, so that quite a large number of the charges are not yet heard from. Some of these, we are sure, will come in later. We fear there is one here and there that is careless, and deliberately allows such things to pass unnoticed. We were much surprised by the returns to find that some of the smallest and most untimely charges gave the largest offer-

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ings—not proportionally the largest, but in actual cash. For instance, a charge of 31 members gave nearly as much as two churches having a membership of 475, and more than either one of them. We hope to have a return from every charge within a few weeks, telling us something about the movement.

**Littleton.**—Rev. T. E. Cramer writes from Littleton, under date of January 3, 1903: "Littleton church suffers a great loss in the death of Daniel Q. Cole, on Dec. 31, of typhoid fever. He was a leader among the young people, a member of the official board, and a most faithful, devoted and dependable man in all the life and work of the church. Members of New Hampshire Conference and visitors to the session of 1901 will remember him as the genial and efficient sexton whose services at that time were ideal. Dying at thirty years of age, his was a well-rounded Christian character and his a life-work well done. The esteem in which he was held was manifest in spontaneous tributes to his goodness and integrity from all classes, and in crowded funeral services held first in the church at Littleton and later in the church at Lunenburg, Vt., his old home. He leaves a young wife and an aged father who will try to maintain the home. He was the best sexton I ever knew and an exceptionally faithful man."

B.

**W. H. M. S.**—Please note change in corresponding secretary of New Hampshire Conference W. H. M. S. Miss Susie P. Babcock having been obliged to resign, Mrs. L. J. Savage was unanimously elected, at the Conference executive board meeting, held Jan. 1, to fill the office. Her address is 4 Hamilton Ave., Haverhill, Mass. Those wishing copies of the last annual report of the W. H. M. S. can obtain them by sending money or stamps, at the rate of ten cents a copy, to the Conference president, Mrs. C. H. Farnsworth, 902 Valley St., Manchester, N. H. Please look for list of appropriations for the general work from N. H. Conference, which will be published in this paper as soon as the secretaries can arrange it.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—The devotions were conducted by Rev. C. H. Hanford. The order of the day was an address by S. H. Hadley, superintendent of the Jerry McAuley Mission in New York. His remarks were replete with thrilling incidents which have come under his observation in his work. He closed his address by relating the story of his own conversion, by which the audience was greatly moved.

### Boston District

**Boston, First Church.**—On Dec. 31 a watch-night service was held, the special feature being a roll-call, which was responded to by a large number, among whom were some of the old Hanover St. Church members. Early in the evening refreshments were served. This was followed by a sermon and a love-feast. A Christmas dinner was given in the parlors of the church to a large company of young ladies and gentlemen who board away from home. After dinner speeches and toasts were in order. The pastor, Rev. Franklin Hamilton, is leading this old historic church out into a great work in the West End.

**Jamaica Plain, St. Andrew's.**—About one hundred were in attendance at watch-night service, the Central Street Baptist Church uniting. The pastor of the latter church, Rev. J. A. Johnston, preached one of the sermons, and Rev. Geo. F. Durgin, of Roslindale, the other. There were 85 present at the close of the service. Sunday, Jan. 4, the largest morning congregation during the present pastorate was in attendance. One was baptized, 4 received on probation, 4 from probation, and 2 by letter, by the pastor, Rev. J. H. Thompson.

**Jamaica Plain, First Church.**—Rev. W. A. Thurston and wife were pleasantly remembered at Christmas by their parishioners. The men

of the congregation presented Mr. Thurston with a pastel portrait of himself in a gold-leaf frame, and the ladies gave Mrs. Thurston a purse of money. The watch-night service was a great success, 125 people remaining until after 12 o'clock. Nine persons stood up for the first time for prayer. Three new classes have been formed, and the church is in an excellent condition.

**West Roxbury.**—As a result of the special meetings which have been held in this church, the pastor, Rev. J. Frank Chase, received 10 on probation, Sunday, Jan. 4.

**Mattapan.**—This charge has enjoyed almost constant revival interest since Conference. Several hundred dollars have been expended upon the church property. Windows have been put in about the pulpit; the pulpit and altar platform have been brought forward some six feet, and the altar platform extended across the whole end of the church, thus affording ample room for the singers both about the organ and the piano, and bringing preacher and people nearer together. Gas has been introduced for lighting the church and heating the ladies' parlor. The audience-room is lighted by two beautiful gas circles and reflectors, made by O. P. Frink & Co. of New York. Special revival meetings were commenced Sept. 28 and continued three weeks, which resulted in a goodly number of conversions and a quickening of the whole church. The pastor, Rev. M. G. Prescott, D. D., was assisted by Miss Frances B. Adams, the evangelist, who rendered most excellent help. The pastor has received 28 persons on probation and 4 to full membership in the church, and about 35 persons have professed conversion. A debt-raising service was held on the evening of Oct. 28, when Bishop Mallieu preached a helpful and inspiring sermon from the text, "How much owest thou unto my lord?" after which the pastor stated to the congregation the financial condition of the church, and asked the audience for \$700. The response was generous, and in a few moments \$650 were raised and the balance provided for. A debt of \$3,000 still rests upon the church, and the pastor is carefully looking for some of God's noble-hearted and faithful followers who will help remove this heavy burden.

### Cambridge District

**Somerville, Flint St.**—The Glee Club of Boston University closed a successful course of recitals that has been given in this church during December. Prof. MacWatters and Mrs. E. Charlton Black were the other attractions. The church is greatly encouraged because of the unexpected response that has been made toward removing the debt. On the original pledges of almost \$5,000, there has been collected already, as a first payment, \$2,205, of which amount the Epworth League, under the efficient leadership of Mr. John Blair, has contributed \$340. Special gospel services will be conducted during the opening weeks of January, when the pastor will be assisted by Rev. Charles Hillier, of West Chelmsford. At the third quarterly conference, after the encouraging reports had been listened to, Rev. Philip L. Frick was unanimously invited to return for the second year. The League and Sunday-school are in a prosperous condition.

**South Framingham.**—This church is enjoying great prosperity both financially and spiritually. On the Sunday before Christmas, the pastor, Rev. Dr. N. T. Whitaker, preached to a large congregation, and in the evening a very fine Christmas concert was given, which was well attended in spite of the severe storm. In the midst of the snowstorm on Thursday (Christmas) evening a large attendance greeted the Christmas tree exercises. Addresses were made by Messrs. Simons and Farnsworth, and all the members of the school connected with the kindergarten, primary and junior departments received presents. At the watch-meeting the pastor preached, the Epworth League held an interesting service and a precious love-feast was greatly enjoyed by all, which was followed by a consecration service of rare spiritual power and helpfulness. The congregation was large, and remained to the close of the old year and the beginning of the new. The Meses Frost and Simpson commence their evangelistic services the 11th inst.

**Weston, Kendal Green.**—In 1791 a Methodist Church was formed here with twelve members. In 1797 their first meeting-house was erected. Dec. 31, 1899, the second church was burned, and

in the new one, dedicated Jan. 20, 1901, a joyful people met Thursday evening, Jan. 1, 1903, to celebrate the payment of the last cent of indebtedness on the property. During the past year sheds have been built costing over \$140, all paid for; also the Ladies' Aid Society has had a well dug and a sink and pump put in the vestry, with money in hand to pay all bills. Rev. Mr. Russell, of the Unitarian Church, brought splendid words of greeting. Rev. R. B. Miller, the last pastor, spoke very interestingly of the dark and light days. Presiding Elder Mansfield called the attention of all to the great brotherhood of Christians of whom they formed a part. The music, led by Mr. Dolbeare, was fine. Singing, "Onward, Christian Soldiers," the choir and audience filed by the altar and shook hands with the clergy and Mrs. Miller, whom the people were glad to welcome with her husband. The Week of Prayer will be observed by extra meetings. Rev. John Peterson will assist the pastor.

**Leominster.**—The Christmas festivities included a Christmas concert on Sunday, Dec. 21, and Christmas trees on Wednesday, the 24th. Two trees, brilliant with many colored electric lights and filled with presents, made a pretty sight. The pastor was remembered with a beautiful picture, Hofmann's "Christ." Earlier in the year he had been presented with \$30 in gold by appreciative friends. The Chinese school had its tree on Thursday night, when, after a bountiful supper furnished by the teachers, the pupils gave an interesting program, were made happy by gifts, and were most generous in presents to teachers, superintendent and pastor. Watch-night services were held, the pastor being assisted by Rev. O. W. Scott, of Lunenburg, who preached the sermon of the evening. The League took charge of one hour of the services. On a recent Sunday night two men were at the altar for prayers. At the third quarterly conference the return of the pastor, Rev. E. P. Herrick, for the fifth year was requested.

### Lynn District

**Chelsea, Walnut St.**—Christmas Sunday was observed by an appropriate sermon by the pastor, Rev. W. W. Sherk, in the morning, and an elaborate program, mostly musical, by the Sunday-school in the evening. The watch-night service was largely attended and full of deep spiritual interest. This is only the beginning of a series of revival meetings which are to be led by the pastor. The church is in a good spiritual condition, and the members are all united in their purpose to stand by the pastor in carrying forward the good work so well begun in this down-town church.

**Chelsea, Mt. Bellingham.**—The Chelsea Evening Record of Jan. 1 devotes two columns on its first page to a report of the prosperous condition of this church, presenting an excellent portrait of the energetic pastor, Rev. A. H. Nazarian. It is stated that "the money is as good as raised" to discharge the mortgage on the church. The watch-night services were especially interesting and edifying.

**East Boston, Bethel.**—There were 513 present in the Bible school last Sunday. This school, co-operating with the church, is doing a good work on home missionary lines, by reaching the young and gathering them into the house of God, and by going into the homes of the shut-ins, the aged and the infirm, and ministering to their needs. The church is open every day in the week from 9 A. M. to 9 P. M. It is expected that religious services will be conducted every evening during January by the pastor, Rev. L. B. Bates, D. D.

**Salem, Lafayette St.**—The celebration of the 40th anniversary of Lafayette St. Church occasioned unusual interest. The pastor, Rev. Charles Tilton, delivered an able historical discourse on Sunday morning, and the presiding elder, Dr. E. R. Thorndike, preached a fitting and impressive sermon on Sunday evening. Rev. Dillon Bronson, a former and very popular pastor, delivered an excellent sermon on Monday evening.

**People's Church, Haverhill.**—The year closed



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with the church work well in hand — it being in many respects one of the most prosperous years in the history of the society. While there has been no marked revival interest, a strong religious sentiment has pervaded the services, with a deep yearning after God on the part of some of the faithful ones. Several additions have been made to the membership, both from probation and by letter. Almost every Sunday some strangers are seen in the congregation. On the evening of Dec. 19, the second annual banquet of the parish was held, when about 140 sat at the tables. During the entertainment remarks were made by Revs. L. R. Danforth and H. D. Deets, of the city. The report of the treasurer showed a very satisfactory financial condition of the church. The official board have made the calendar year their financial year. The treasurer stated he needed but \$43 more than was in sight to settle all bills for current expenses to the first of January, 1903. Steps have already been taken to raise this deficit, and at this writing more than one-half of the amount is in hand. An old-fashioned revival of religion during the next three months would enable the devoted pastor, Rev. E. C. Bridgman, to close the work of the Conference year with rejoicing and thanksgiving.

**Malden, Belmont Church.** — The rapid and continuous growth of the congregation has made the completion of the audience-room a necessity. Accordingly, on a recent Sunday morning, the pastor, Rev. G. S. Chadbourne, D. D., presented the matter to the congregation, and received, in response, \$4,000 in cash and reliable subscriptions, which was, later, increased another thousand, which came largely from the Centre Church, Malden. Plans have been prepared by the architects, and proposals are now being received. The music is led by a vested choir of sixty voices. The Sunday-school has a membership of 450, with an average attendance of 325. Extra services will be held throughout January, conducted by the pastor, around whom the people rally with great enthusiasm. Apparently no church in Greater Boston has a better outlook than this one.

**Melrose.** — Rev. C. H. Stackpole preached to the largest audience of the year on Dec. 28, Jesse Lee Day, taking as a theme, "The Methodist Preacher of Yesterday and Today." The choir, under the efficient direction of Mr. C. E. Wilson, the organist, rendered Dudley Buck's "Coming of the King" in an acceptable manner. On Christmas Day this church suffered a profound loss in the death, by pneumonia, of Edwin P. Holmes, for many years one of the most active and influential official members. The funeral service on the following Sunday afternoon at the church was largely attended and was of an impressive character. The pastor gave a strong, tender and fitting tribute to the worth of the character and service of the deceased. The annual Christmas concert in the evening, together with the foregoing services, made the day a very impressive one in many respects. A watch-

night service of singular power was held. Rev. Wm. P. Ray was at his best, and preached with all of his old-time power. The pastor and his wife held a reception on New Year's Day, which was largely attended. Every caller was presented with a "New Church Calendar." This latter is a hint of the next good piece of news from Melrose. Union meetings are now in progress.

**St. Paul's, Lynn.** — The *Daily Evening Item* of Dec. 29 contains the excellent address which Rev. Paul C. Curnick, D. D., delivered before the General Lander Relief Corps, No. 29, on "Good Citizenship." In referring to the voter's duty to the caucus he said: "Every patriot should remember that it is more important for him to attend the caucus, and to see that only good men are nominated for office than it is for him to plan some stroke of business strategy, or to go to a place of amusement, or to go to his club, or to be present at his church prayer-meeting, or to remain quietly at home with his feet encased in velvet slippers and his eyes scanning the newspaper. This is a crying need. We can never have municipal righteousness until it is accomplished."

**Danvers.** — Watch-night services at the Methodist Church were well attended. A praise and prayer service conducted by the pastor, Rev. G. E. Sanderson, occupied the first half hour. At 9 o'clock Rev. H. J. White, pastor of the Beverly Baptist Church, preached an able sermon on the subject, "The Face of Christ." At 10 o'clock there was an intermission, when refreshments were served. At 10:30 o'clock H. J. Chase, principal of Danvers high school, spoke timely and impressive words. Miss Ethel Whitten read a poem on "The Old Year," and sang, "What shall the Harvest be?" Rev. R. A. MacFadden, pastor of Maple Street Congregational Church, gave a stirring and helpful address. The last speaker was Rev. W. M. Ayres, who based his remarks on "Forgetting the things which are behind." A few minutes before midnight the pastor conducted a consecration service, at the conclusion of which the audience rose and sang, "Praise God." About 75 remained through.

#### Springfield District

**Shelburne Falls.** — This church is greatly encouraged by the coming of Hon. C. D. Spencer and his family, who have recently moved to town from Wilmington, Vt. Mr. Spencer is a member of the Vermont Senate, a son of a Methodist minister, a successful business man, and an active church member. He has purchased a dry-goods store in town and promises to keep an up-to-date establishment. Three members of the family are good singers, and it is expected they will be of great value to the church. The missionary collection promises to be larger than that of last year, which was unusually large. The pastor and his family were pleasantly remembered at Christmas with a purse of money and other valuable gifts. During December and early January the pastor, Rev. Herbert S. Dow, is preaching a series of suggestive sermons to young men on the following themes: "The Young Man at Home," "Abroad," "In Distress," "Aroused," and "Restored."

**Trinity, Springfield.** — Mr. Robert Garry, known as the "Soldier Mechanic and Bible Evangelist," will assist the pastor during the Week of Prayer.

**Appleton St., Holyoke.** — On a recent Sunday the pastor, Rev. Joseph P. Kennedy, received three adults on probation and read two letters. A watch-night service was held, the first hour of which was conducted by the Epworth League, the second by Mr. John Stalker, who spoke on "Four Days in London," and the last hour by the pastor, who preached a timely sermon. Mr. Kennedy is preaching a series of Sunday evening sermons on "Water in Emblem and Mystery," having for his special themes: "The Dew upon Israel," "Rain and Snow," "The Life-Giving River," "The Sea," "The Bands of Orion," and "The Rainbow about the Throne." F. M. E.

#### Worcester and Vicinity

For unity of spirit and of effort, for enthusiasm, for results in denominational loyalty, Sunday, Dec. 28, was a great day for Methodism in Worcester. The entire day was set apart for a Jesse Lee memorial; and the twelve churches which bear the name of Wesley were each represented upon the program and in the audience.

The morning services were each enlivened by singing the old songs, and by sermons bearing upon the personality and work of the pathfinder for Methodism in New England, the culmination of the Twentieth Century Thank Offering, and the Chair of Preaching in the Boston School of Theology. The morning themes and speakers were as follows: Trinity, Rev. G. W. King, Ph. D., "Jesse Lee, and the Twentieth Jubilee;" Grace, Rev. J. B. Brady, D. D., "Jesse Lee's Influence on New England Life;" Laurel St., Rev. H. H. Paine, "The Apostle of New England Methodism: Jesse Lee Memorial;" Webster Square, Rev. B. F. Kingsley, pastor, Miss May Frost and Miss Fanny Simpson, in revival work; Coral St., Rev. J. W. Fulton, "Jesse Lee and What he has Done for New England;" Park Ave., Rev. A. C. Skinner, "Faith of Our Fathers;" Lake View, "Jesse Lee Memorial Service;" Quinsigamond Swedish, Rev. F. O. Logren, "What the Swedes Owe Jesse Lee;" Thomas St. Swedish, Rev. C. A. Cederberg, "God's Guiding Grace;" Norwegian and Danish Mission, Rev. Christian Peterson, "Jesse Lee;" Zion A. M. E., Rev. J. F. Lee, "Jesse Lee: My Namesake and Model;" Bethel A. M. E., Rev. W. B. Pearson, "Jesse Lee." In the evening these services were continued with special direction toward evangelism and salvation. At Grace Dr. Brady gave to a large congregation an illustrated lecture containing sixty views of the early history of our church in America, and especially in New England.

The great service of the day, however, had been planned for the afternoon at Grace Church, and the program was well planned; so that at 3 o'clock there was brought together at Grace Church an audience that taxed the capacity of the building, and for three hours the exercises were continued, with songs — in these days Methodists shout in their songs — and prayers, and rejoicing in the jubilee. There were reports given, mostly by the laymen; and the Jesse Lee oration, which was delivered by Rev. Franklin Hamilton, pastor of First Church, Boston, was in every way, a fitting and appropriate word. Rev. A. C. Skinner, in an address of appreciation for the modern layman in the church, introduced the president of the meeting, Mr. A. B. F. Kinney. Reports show that the sum of \$40,000 has been raised and paid in Worcester on the Thank Offering, in addition to which \$17,200 has been pledged conditionally on the other church debts. In this magnificent result Trinity leads off, as it is fitting she should, with \$24,100 — \$4,000 on mission churches, \$19,500 for its own debt, and \$500 for other causes. Grace has pledged by its own members \$7,000, paid \$2,000; total pledges, \$16,000. Laurel St. paid on Thank Offering Fund, \$600; betterment of church properties, upward of \$1,500. Webster Square has paid on debt \$1,000, and has \$3,100 in pledges (the debt is \$8,345); also improved church property by amount of \$2,000. Coral St. has paid \$1,140, and has \$100 more pledged. Thus it will be seen that our own churches in this city have to their credit \$28,800 cash paid, and \$17,200 in pledges. The two Swedish churches have paid \$7,500, and Zion A. M. E., \$3,600. This movement has not been alone confined to the raising of this money, as great a task as that has been, but there have been over 400 conversions in Trinity Church alone; and in all the other churches every year from a dozen to half a hundred conversions. Here, as in every growing city, there are shiftings of population, moving of the people from east side to west side.

One benefit of this movement has been to give the churches confidence. They know they can raise the money, and they propose to do it. Thus Grace and Webster Square will keep right on until all the money is pledged; while Quinsigamond, Thomas St., Zion A. M. E., and Coral St., will seek to raise and pay off \$1,000 a year. Methodism in Worcester was never more united, never more aggressive, never better equipped. Trinity is preparing a great jubilee service of its own when the mortgage is finally paid off.

The Jesse Lee Chair of Preaching was made prominent in all the services of the day. There will be something doing in Worcester for this good cause. H. H. P.

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## OBITUARIES

Close the tired eyelids, fold the thin hands gently  
Over the storm-tossed breast.  
Lay by his side the palm-branch of the victor,  
And leave him to his rest.

Patience at last hath wrought her perfect measure,  
Pain like a furnace hath refined life's dross,  
And left the pure gold of a heavenly treasure  
Mid ashes of the cross.

— Mrs. E. A. Hawkins.

**Rowe.**—John H. Rowe was born, Dec. 2, 1820, in Brixham, England, and died in Boston, Mass., Aug. 28, 1902.

Early in life he left his native place to try his fortunes in this New World. After living awhile in Newfoundland, he came to Boston in the year 1848, where he remained, an honored citizen, until the day of his death. He was engaged in the upholstering business for about forty-six years, and succeeded in making a sure place for himself in the regard of the men of the business world. On May 5, 1847, he was married to Drusilla Barnes, of Newfoundland, who, after many years of happy wedded life, preceded him, a little more than two years ago, to the heavenly home. Their wedded life was exceedingly happy; they were lovers to the end. The tenderness and love with which Mr. Rowe spoke of his departed wife were beautiful and pathetic. He never lost the sense of unity with her; death never broke the fellowship between these wedded souls. She was as real to him after her departure as when she shared with him the experiences of their fifty-and-three years of married life. Not long were they separated.

Mr. Rowe was a deeply religious man. To him the things of the spiritual world were indeed very real. He loved to meditate upon and speak of the deep things of God. His account of his conversion and the subsequent crisis experiences of his Christian life was always uniquely put and exceedingly interesting. His testimony in class and prayer-meeting was eagerly listened to, for we had learned to expect something original and refreshing. He was a lover of preaching, and always listened prayerfully to the message which the man of God had to deliver. He was connected for many years with the Highland Methodist Episcopal Church in Roxbury, but some years ago removed his membership to the Winthrop St. Church, in whose fellowship he died, loved and mourned by all. He was a member of the official board, and was devoted to the interests of the church.

For nearly a year Mr. Rowe was unable to be present in the sanctuary. He is sadly missed in his church. Truly, a good, sincere man has gone to his reward in the skies.

H. W. EWING.

**Brooks.**—Miss Isabelle K. Brooks, of Elliot, Me., died, Oct. 21, 1902, aged 74 years.

The entire community was shocked and pained to learn of her sudden death, for she was one of the oldest and most esteemed members of the Methodist Episcopal Church at South Eliot. Tuesday morning, Oct. 21, her brother, James W. Brooks, and wife came to spend the day with her. She met them at the door, and had just passed salutations when she dropped dead at their feet.

Miss Brooks gave her heart to God in early womanhood, and united with the church. Her life has been that of a consistent Christian. She was devoted to the church—constant in her attendance, and always taking a deep interest in its welfare and success. In the work of repairs on the edifice the past year she was

greatly interested, and rejoiced in its successful completion. She lived not for self. Whatever may have been the ambitions of her early life, they were sacrificed, and she gave her life for others. But this devotion to others, with her, might not have been sacrifice, for her love seemed so complete that to have withheld service would have been sacrifice. Respected and loved by young and old, she will be greatly missed in the community and in the church.

She leaves a brother, James W. Brooks, of Kittery, and a sister, Mrs. Joseph B. Remick, of South Eliot.

Her funeral services, largely attended, were conducted by her pastor, Rev. E. Gerry, at her residence. The mortal was laid to rest in the Mt. Pleasant Cemetery, and the immortal ascended to the "house not made with hands, eternal in the heavens." "Calm on the bosom of thy God, sweet spirit, rest thee now."

E. GERRY.

**Eldridge.**—Mrs. Louisa Newman Eldridge, widow of the late Rev. William B. Eldridge, of the East Maine Conference, died in Chicago, Nov. 26, 1902, at the home of her son Herbert.

She was born, Feb. 24, 1825, in Harsford, England. In 1851 she married William B. Eldridge, a local preacher in the Wesleyan Church. Mr. Eldridge had four children by a former marriage, one of whom, Rev. Wm. B. Eldridge, is now a member of the East Maine Conference.



THE LATE MRS. LOUISA N. ELDRIDGE

[The little granddaughter, Margaret Rollins, is a "deaconess baby," having opened her eyes in this world in our Deaconess Hospital in Boston.]

She became the mother of seven children, three of whom are now living. She gave her strength and her love to all the children as though they were all her own. She was exceedingly happy in her home life, and was wise and queenly in the training of those committed to her care. In 1872 she came to America, and entered upon the duties and joys of an itinerant's wife. For eighteen years she labored cheerfully with her devoted and faithful husband on several charges in the East Maine Conference—Hampden, Guilford and Sangerville, Brewer and Eddington, Woolwich, Southport, Vassalboro, Montville, East Knox and Morrill, Cutler. Mr. Eldridge became a superannuate in 1889, and died in Rosindale, Mass., in 1893, lamented and greatly beloved by all in the community, especially by the members of Bethany Methodist Episcopal Church.

Mrs. Eldridge lived with her daughter Emilie (Mrs. Frank Rollins) for thirteen years before her death. She will be greatly missed from the home where she was such a source of comfort and joy.

Mrs. Eldridge was a woman of strong and simple faith. Her piety was of the intense but quiet type. She was always cheerful, hopeful, and helpful in the church. Her death was the result of a fall in Chicago, Sept. 29. After an illness of two months she passed away in the triumphs of Christian hope. Her body was brought to Boston by her daughter, Mrs. Rollins,

and interred in Forest Hills by the side of her beloved husband. A memorial service was held in the Medford Hills Church, Sunday evening, Dec. 7, and appreciative addresses were made by her pastor, Rev. G. A. Cooke, and Rev. David Murray, who lives at Medford Hills.

G. A. C.

**Graves.**—Mrs. Mercy M. Graves was born in Wayne, Me., June 7, 1831, and died in Wilton, Me., Sept. 20, 1902.

Mrs. Graves was the daughter of "Squire" and Hannah Bishop. At the age of eighteen she was converted while living in Dedham, Mass., and soon after united with the Methodist Episcopal Church. Her marriage to Osgood Graves partook of a national nature, July 4, 1855. To them were born two children, both residents of Wilton—Ida and Charles O.

Mrs. Graves united by letter with the Wilton Methodist Episcopal Church sixteen years ago, received by Rev. G. C. Andrews. She was always interested in all lines of church work, but more perhaps in missions than in any other. While she was never able to do what she wanted to do for missions, she was always ready to do what she could. Her reward will be accordingly. During her last illness, while out in the hammock, she remarked: "I have just been thinking, if earth is so beautiful, what must heaven be!" She was tenderly cared for during her illness by her daughter Ida, who in

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood-purifier," tonic and cure-all; and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

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Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health. Sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

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Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

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her quiet Christian life partakes much of the same mother nature.

A short service was held in the home, conducted by Rev. A. T. Craig, after which the remains were carried to Wayne for interment. A. T. CRAIG.

**Palmer.**—Wm. B. Palmer was born, July 1, 1814, and died, Dec. 11, 1902.

He was a son of Wm. A. and G. Blanchard Palmer. His father was once Governor of Vermont. He was in business first in Glover, and then in Danville, Vt., and was very successful in both places.

He joined the Methodist Episcopal Church when he was a young man, and was a faithful member. He was for many years steward and financial agent at Danville. He was always the preacher's friend and helper. He was like a father to the writer while he was at Danville. He gave of his means willingly to all church enterprises; also \$500 to Montpelier Seminary, and several hundred dollars to the district parsonage at St. Johnsbury.

In 1802 he went to board with Mr. H. A. Blake, of Sutton. He was kindly cared for to the last by Mr. Blake's people, and the funeral was at their home attended by the writer. He was buried beside his wife at Stanstead, P. Q. He will be kindly remembered by all the preachers who have served the Danville charge.

A. GREGORY.

**Witham.**—Sarah A. (Walker) Witham was born in South Milton, N. H., April 20, 1814, and died at Milton Mills, N. H., Dec. 17, 1902, aged 88 years, 7 months, 27 days.

During her entire lifetime Mrs. Witham was a resident of the town of Milton. She was converted at the age of twelve, and lived a faithful, consistent Christian life for more than seventy-six years. She was baptized in 18.7 at Rochester by Rev. J. E. Risley. In her early life she often walked to Rochester, a distance of five miles, to attend church. She was married in 1838 to J. Norton Witham, with whom she enjoyed the blessings of a Christian home for more than forty-six years.

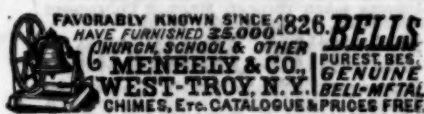
Mr. and Mrs. Witham were prominent founders and liberal supporters of the society at Milton Mills. She continued her interest and her benefactions after the decease of her husband; and in recent years, when increasing infirmities made it impossible for her to attend the services, her love was undiminished and her practical helpfulness was unabated.

During her last sickness, which was brief and painful, she gave clear and repeated testimony to her perfect peace, while she rested in God and rejoiced in the full assurance of the blessed hope. A few hours before she left us she repeated the Shepherd Psalm, which has been the comfort of so many believers in life and in death. After this she soon sank into unconsciousness, until she passed on to "dwell in the house of the Lord forever."

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### Editorial

Continued from Page 9.

than two dollars per member. A well-known minister of New England, himself a good modern representative of the Jesse Lee type of preaching, has pledged \$500. Several presiding elders and pastors, on salaries not at all liberal, have subscribed \$100. One boy, the son of a New England Conference pastor, after hearing his father's discourse on Jesse Lee, promptly subscribed his weekly allowance, the only part of his "living" of which he had immediate control.

Simple obedience is really the most complicated thing in the world, when we consider the network of human excuses for not rendering it.

God is not striving to govern humanity, but to educate it to self-government.

The visit of Dr. Lorenz, who says that his American tour has been successful from an ethical, not a financial, point of view, and who considers that tour the crowning experience of his life, ought to have the effect of stimulating popular interest in the hospitals — those houses of mercy which do so much to relieve the physical woes of poor humanity — and to increase the gifts made for their maintenance. In this materialistic age it is good to find the spirit of remedial altruism exhibited in a concrete form in the personality of so great and good a man as Adolf Lorenz, of Vienna, whose name is now a household word in all America.

For strong natures backsets mean only so much interrupted and accumulated impetus.

It is rather difficult nowadays to draw a hard-and-fast line between professional and non-professional callings. The professions were formerly classed as three in number — medicine, ministry, and law. Then teaching came to be added as a distinct branch of professional activity. Now the classification has become more elastic. President Eliot holds that at least seven other callings should come under the head

of professions — the four engineering branches, and also chemistry, architecture, and landscape adornment. It may be difficult to find an exact logical definition of a profession as discriminated sharply from a trade. The essential thing is to appreciate the fact that all faithful work is dignified, that ability is of many kinds, that all honest callings have their place in a properly organized society, and that art in a greater or less degree may mix with and adorn all activities of life. The man who does his duty faithfully in the sphere to which God calls him is "professional" enough for all practical purposes of life.

An example saves no one, unless it becomes exemplified in himself.

It is seldom true that one outgrows certain sins by mere process of nature. In some form these sins still survive; it may be in a weak, bloodless, emasculated form, but they do survive, if they have ever become habitual. Never can we be quite rid of them by what is called "outgrowing" them. The old *roué* will still have the weakly, furtively lustful eye; the old drunkard, however thoroughly reformed by new association and habit, will always tremble at the smell of the cup. Habitual sins are not to be utterly outgrown. They must simply be *overgrown* by richer growths of grace; that is the only way to subdue and exterminate them.

There are many Christians the significance of whose personal experience leaves them no excuse for doubting miracles.

A new story — no "chestnut" — is being told at the expense of that hard-working minister, Rev. Dr. Thomas Dixon, Jr. It seems that Dr. Dixon has a bright boy who shares with his parent the somewhat dangerous gift of repartee. Recently Dr. Dixon went away to lecture, and when he returned his son inquired: "Papa, why have you given up preaching, and given all your time to lecturing?" "I am after the almighty dollar," was the reply. "Yes, papa," rejoined the boy, "more after the dollar than after the Almighty." We would not believe that this is true of Dr. Dixon, but there are public men of whom such an allegation could be made with only too much of truth.

### REMINISCENCES OF DR. ADAMS

KATE S. GATES.

IT was my great privilege to meet Dr. Adams about three weeks before he died. One day in course of conversation he said that there were three kinds of Christians in the world. The first needs holding in all the time. "There aren't many of them," he said, with a little twinkle in his eye. The second kind needs urging on all the time — there's more of them. The third class never move a bit, and there's more of them than all the others put together. "Whatever God has done in man, He can do again," he said, one morning; and "Whatever God has done by man, He can do again, for God is no respecter of persons."

In 1861-'62 he was chaplain at West Point. One day he had been unusually busy, but through it all he had felt a strong abiding peace, a sense of great uplift of spirit. Coming home at night, he sat down and wrote a long letter to his father, telling him of the day's experience, and closing with these words: "I am very happy, for it has been, I hope, one more day's work for Jesus." I think it was his mother who showed the letter to Miss Anna Warner, an intimate friend. A few weeks later Miss Susan Warner sent Mr. Adams a copy of

the hymn, "One more day's work for Jesus," which her sister, Miss Anna, had written after reading his letter.

Several years ago he woke in the middle of the night, and as he lay there thinking it seemed to him he heard a voice say: "Help yourself to God." At first he was almost shocked. It seemed irreverent, and yet the words repeated themselves over and over again: "Help yourself to God, help yourself to God, help yourself." Gradually a sense of peace and joy filled his heart, and he realized as never before how near God is, how He stands at our very side waiting to give us abundantly of His spirit, His love and His help — we have only to help ourselves. That evening he preached in a New York church, and told this experience of his. Afterwards he learned that a lady in the congregation had come to New York to undergo a severe surgical operation. She had come into the church feeling greatly burdened with anxiety and shrinking from the ordeal before her. Mr. Adams' words seemed a message from God to her, and she said her last conscious thought as she lay on the operating table was that God was beside her with help and strength sufficient for all her need — she had only to take all she wanted. And later as she slowly came back to consciousness she felt He had not failed her — He was still there.

He gave us a soldier's definition for repentance: "Attention — Halt — Right about face — Forward march." "Many Christians," he said, "are going to heaven backward." "There are only two things we can do perfectly in this world — love and trust in God."

Longmeadow, Mass.

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